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RECORDER



Ontario Bible College

and

Ontario Theological Seminary

**plus Christian
Psychotherapy**



EDITORIAL

MUGGERIDGE REVISITED

It has been a fascinating saga of a brilliant, outstanding world figure moving, first gently, then with tremendous vigour and force to a confession of faith in Jesus Christ.

Malcolm Muggeridge needs no introduction to a literate world. A noted journalist, a radio and TV personality, sometimes churlish (almost a Christian curmudgeon if such a conundrum is possible) Muggeridge has become more and more vocal as he has become more and more strong and stable in the Christian faith.

Once an agnostic of sorts, a humanist by parental training, he was never far from the Kingdom of God. The Bible was too relevant; the Lord Jesus Christ was too evident for him to ignore.

In retrospect, he feels his whole life was a quest for God that came to its goal sometime in 1933.

Then like all "new born babes" he began to toddle, then to walk, and now to run, in The Way.

His book "Jesus Rediscovered" burst on the world like the glow of some new-found galaxy. But even the brilliant journalist was inadequate to express fully the revelation of the Christ, "in Whom dwelleth all the fullness of the Godhead bodily," and in Whose Being are all the "treasures of wisdom and knowledge."

Since then Muggeridge has ex-

pressed himself with a more conservative orthodoxy and has become a fine Christian spokesman. His recent writings, (autobiographical) *Chronicles of Wasted Time*, have already run through two volumes, with more to come. His writing is skilled, sharp and profound. His wit is evident. His insights are keen.

Readers, however they view the old or the new Muggeridge, will enjoy the article in this issue, "The Book That Burns." Read it and thank God for what He is doing in the minds and hearts of men and women today.

ONTARIO BIBLE COLLEGE FALL CALENDAR OF EVENTS

September 14

10:00 A.M.

Convocation: Dr. E. MacKinley, Bridlewood Presbyterian Church, Scarborough, Ont.

September 27-30

Spiritual Life Conference: Rev. R. Wilson, Wortley Baptist Church, London, Ont.

October 15

Alumni Homecoming

October 22

Parents' Day

November 27

Christmas Musicale—Benton St. Baptist Church, Kitchener, Ont.—6:30 p.m.

December 2

Christmas Musicale—Philpott Memorial Church, Hamilton, Ont.—8:00 p.m.

December 3

Christmas Musicale—The Peoples Church, Toronto, Ont.—8:00 p.m.

December 4

Christmas Musicale—Centennial Hall, London, Ont.—2:45 p.m.

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MUGGERIDGE TELLS EDITORS CHRISTIANITY IS ALTERNATIVE IN WESTERN WORLD GONE 'AWRY'

"The Christian alternative is our only hope, our only prospect, in a darkening world," British author, critic and TV personality Malcolm Muggeridge told members of the Evangelical Press Association in their 29th annual convention May 9-11.

"If Christian revelation is true," Muggeridge declared, "then it must be true for all times and circumstances."

Speaking to 338 editors, writers and publishers in the Howard Johnson Convention Center in Springfield, Mo., the British lecturer concluded that "finding in everything only deception and nothingness, the soul is constrained to have recourse to God Himself and to rest content with Him."

(E. P. News Service)

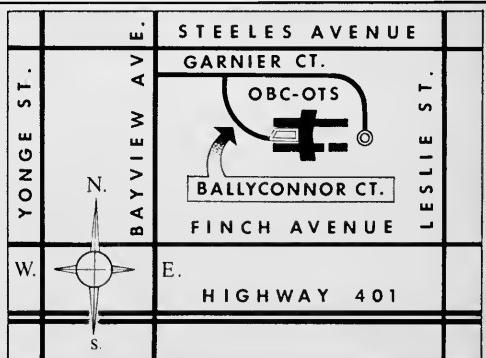
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THE BOOK THAT BURNS

Malcolm Muggeridge*
on the Bible and Western
Civilization

I have a vivid memory of how, when I was very young—at most in my early teens—I was taken by my father to some sort of Fabian Society gathering to be addressed by H. G. Wells, and of hearing him in that high squeaky voice insisting that we just haven't got time to occupy ourselves with the largely mythological doings of an obscure, quarrelsome nomadic tribe like the Israelites.

He was referring, of course, to the Bible, and specifically to the Old Testament. Nowadays, such an observation would pass quite unnoticed, humanistic scepticism having moved on to far wilder essays in disbelief than Wells' insistence on his inability to find time for reading and studying the Bible.

Then, however, it still seemed delightfully audacious, not to say cheeky, and the little man was obviously well pleased with the notion that he was far too occupied with matters of high import, with writing and speculation of the utmost significance for the future of mankind, to bother his head about such antediluvian trivia as the Garden of Eden, the rise and fall of tinpot monarchs like Saul and David, and the ranting of Hebrew prophets like Jeremiah and Isaiah.

His audiences were also well pleased; their faces wore that look of quiet, amused appreciation with which the intelligentsia were wont in those days to respond to any denigration of traditional Christian attitudes.

I, too, in so far as I may be said to have thought about the matter at all, was very much of their way of thinking, having been brought up to accept agnosticism if not straight atheism, as the appropriate twentieth-century response of an enlightened mind to the Christian religion and its Scriptures.

As I considered preparing this lecture in commemoration of a great Bible-lover, Olivier Beguin, and under the auspices of the Bible Society he did so much to promote, it seemed to me that my purpose must be to, as it were, shout back at Wells across the

intervening 60 years or so, that now, contrary to the opinion he had expressed, we desperately need the insights and lessons conveyed by that ancient history of the Jewish people he so disparaged, as it has miraculously come down to us in the splendid vesture of our Authorized Version.

Furthermore, that were our present follies and confusions to result in the total destruction of what we still call Western civilization, so that no trace remained of its literature, art and learning—a perfectly clear possibility today—and were, centuries later, a copy of our English Bible to be discovered in a Dead Sea cave like the famous Scrolls, and then deciphered, it would still, we may be sure, uplift its discoverers as it has successive generations of Christians.

As for the pursuits and speculations which Wells considered to be so urgent and important that they quite ruled out the Bible as an irrelevant archaism—I mean the quest for power to institute an earthly paradise, for affluence to make it easel and prosperous, for knowledge to enlarge the citizenry's understanding and happiness, or, more accurately, pleasures of one sort and another, to keep them in a state of bemused contentment—these, surely, are now seen as a cul-de-sac into which we have been led, and from which there would seem to be, in earthly terms, no means of egress.

In such a case, far from appearing irrelevant, the history of the Children of Israel as recounted in the Old Testament seems more closely related than ever to our own, as the sublime hope of deliverance, proclaimed in the New Testament, seems more than ever requisite.

A Ukrainian pastor and true servant of Christ showed me once a whole Bible which had been beautifully and meticulously copied out by some of his compatriots to serve in their clandestine worship.

I thought of these secret believers toiling away night after night at their

task, and reflected that in all history there was no other written matter whose reproduction by such arduous means and in such hazardous circumstances could conceivably have seemed worthwhile.

Would similar risks have been taken and similar loving care expended on copying out, say, the Magna Carta if for some reason it had become unobtainable? Or *Lady Chatterley's Lover*? Or the Thoughts of Chairman Mao? Or, descending to what Dr. Johnson called unresisting imbecility—the recently acclaimed Helsinki Declaration? The very suggestion is preposterous.

At a more humdrum level, the same point was brought home to me when, while in Moscow last year on a filming expedition to make a TV program on Dostoevsky, I was credibly informed that a Russian Bible in good condition fetched about the same price on the black market as a bottle of genuine Scotch whisky. Just imagine that!

Again, Solzhenitsyn has described how in a Soviet labor camp one of the inmates somehow managed to be always cheerful and brotherly.

In the evening after work he would climb up into his bunk and pull out of his pocket some much-folded pieces of paper which he then proceeded to read with obvious delight—a practice that evidently ministered to his remarkable serenity in that terrible place. It turned out, of course, that he was a Christian, and that on the pieces of paper he so treasured he had scribbled passages from the Bible.

The truth is that the Light which shines in this incredible book simply cannot be put out. How beholden to it were Bunyan, Milton—so many writers, and among them the greatest!

Is Bach's music conceivable without it? Or Chartres Cathedral? In how many different ways its words have been embellished! In melodious plainsong, in masonry and statuary, in marble and rich paint and delicate Books of Hours, in solemn liturgies

and joyful songs of praise.

Why, even one of the American cosmonauts gazing across the stratosphere at our little earth on its diurnal course, was moved to read verses about the Creation from the Book of Genesis.

If the Bible has survived, as it clearly has, its contemporary form-critics and commentators, then surely it must be considered immortal, and Christians be justified in claiming that it is veritably the Word of God, the expression in written words of that Word which became flesh and dwelt among us full of grace and truth.

But procedures for exploring the public mind, opinion polls and such like, we are given to understand, indicate that the number of people who believe that the Bible is true is steadily diminishing, even though each new version continues to sell in hundreds of thousands, and sometimes millions, of copies.

Half a century in the communications business has served to intensify my scepticism about procedures which purport to measure statistically individual and social attitudes, and I have long considered that the Romans were more sensible in using the entrails of a chicken rather than a sliderule to forecast the future.

Perhaps the ideal thing would be to use Dr. Gallup's entrails, which would have the additional advantage that they could only be used once.

Be that as it may, there would seem to be little doubt that of late a continuing process of eroding the Bible's credibility has been taking place, which is doubtless not unconnected with the announcement some years ago by a number of eminent theologians, that God had died—a discovery, incidentally, earlier announced by Nietzsche shortly before he proceeded to the madhouse in Venice where he was to end his days.

After all, it follows that if God really has died then the Bible, His Word, must likewise be considered as, if not dead, then decidedly moribund.

Its authority, admittedly, was for many centuries unquestioningly accepted, not just by run-of-the-mill Christians, but by the most erudite, perceptive and inspired minds of the time.

Now we are asked to conclude that, with the coming of the twentieth century, and the immense achievements in it in the way of exploring the phe-

nomena and mechanisms of life, the old believing attitude towards the Bible has become ridiculous.

Twentieth-century men and women think they know better than their forebears, and dismiss with contumely what scholastics like Thomas Aquinas devoted their lives to studying, and a Blaise Pascal saw as one of the great realities in a world given over to the pursuit of fantasy. What a Michelangelo and a Leonardo da Vinci portrayed with such frenetic industry and inspiration, and a Johann Sebastian Bach and a Feodor Dostoevsky found to be a major source of illumination.

Personally, I find it on any showing quite ludicrous to suppose that, for 19 of Christendom's 20 centuries, Christians were credulous idiots ready to believe any tomfoolery the Bible fostered, and that then, with the coming of Darwinism and all that followed therefrom, the scales fell from their eyes, and they realized that the biblical truths they had been induced to accept were largely fraudulent and absurd.

For one thing, it would seem to me that our twentieth century, far from being notable for scientific scepticism, is one of the most credulous, gullible eras in all history.

It is not that people believe in nothing—that would be bad enough—but that they believe in anything—which is terrible.

Recoiling as they do, from accepting the validity of miracles, and priding themselves on seeing the Incarnation as a transcendental con trick, they will accept at its face value any proposition, however nonsensical, that is presented in scientific or sociological jargon.

Could any medieval schoolman, I ask myself, sit through a universally applauded television series like Bronowski's *Ascent of Man* without a smile of derision at such infantile acceptance of unproven and unprovable assertions?

Not to mention television advertisements, on a basis of which the most expensively-educated populations in the Western world alter their dietary and sartorial habits, puff happily at lethal cigarettes recommended as being conducive to romantic encounters by burbling waterfalls or on golden beaches washed by azure seas, and generally follow every whim and fancy wished upon them by the tellymasters.

Wherein, then, I asked myself in one of those decisive moments which arise all unexpectedly and fatefully as one struggles to break out from the cocoon of fantasy and fly away into the glorious freedom of reality—wherein lies the difference between, say, a Pascal putting aside all his learning, all his egotistic originality, all his pride, and meekly accepting the Bible as God's very Word, and some campus or media pundit scornfully dismissing any such notion as inadmissibly obscurantist and outmoded?

The answer came to me, clear, and in a single word—the word "faith," as defined in the Epistle to the Hebrews: "The substance of things hoped for, the evidence of things not seen."

Then I understood—on the one hand, truth in terms of faith, as it has shone through the Christian centuries, irradiating everything and everyone; on the other, today's truth in terms of historicity, of fact and circumstance, of clocks ticking out eternity and infinity burgeoning as the millions of light-years expand into milliards.

It is the difference between Milton's *Paradise Lost* and Marx's paradise-to-be; between truth which is all-embracing, and meaning which is analytical—as it might be between a body with its flesh and muscles and veins and arteries, a body glorious in its life and fecundity, and an anatomical representation of a body, showing the skeletal structure, the alimentary, bronchial and reproductive systems, all perfectly accurate, except that it isn't a body but a diagram.

In short, it is the difference between how the Bible presented itself to a St. Augustine or a Dr. Johnson, and how it has presented itself to its contemporary expounders—an Albert Schweitzer, a Rudolph Bultmann.

The greatest and most articulate mystics admit their inability to describe the moment when faith takes possession of heart and mind. It is like a film coming into sync; all is confused and incoherent, shadowy figures and inarticulate words, and then, suddenly with a click, sound and vision are brought into focus and become clear and coherent.

In the light of this illumination, I understand that all the disputation that has raged in recent years as to whether an historical Jesus can be constructed out of the biblical one, as to the precise meaning of the Bible's

words as distinct from what they have conveyed to generations of Christians, literate and illiterate, sophisticated and simple, celebrated and nonentities—that all this disputation has been utterly sterile and futile, the terrible pederasty of unbelievers desperately trying to put together with their intellects the debris of a shattered faith.

As C. S. Lewis indicates in his incomparable *Screwtape Letters*, it is a favorite device of the devil to set people wrangling about nonessentials in order to take their minds off essentials, which he then filches—a practice also favored by pickpockets and politicians.

Either the Bible is veritably the Word of God, or it is merely another *Iliad*, only about the Jewish people rather than the classical Greeks; just as Jesus is either the Son of God, as He claimed, or one more exalte knocking around in Galilee during the Roman occupation when such types proliferated there.

If the Bible is merely a very fine book, and Jesus no more than a very fine man, then Christianity is, at best, an exhibit in a museum of world religion and the Bible a haphazard collection of legendary writings, of interest only to anthropologists and other specialists.

Regrettably, except in specially pious homes, there is no family reading, and the habit of a daily portion, whether as prescribed in the *Book of Common Prayer* or in collections like *Daily Light* is fast disappearing.

Yet, as I have found, there is no more uplifting and stimulating way of beginning a day.

The anxiety, depression and despair liable to afflict us all, perhaps particularly nowadays, are a factor of the Ego and it is remarkable how they are dispersed by the words of the Bible—as, the beautiful poetry of the Psalms, the power and majesty of Isaiah, the sheer narrative skill of the story of Job and Jonah, the tremendous drama of David's life, and the sayings of those truly inspired men, the Hebrew prophets.

But, of course, for Christians the ultimate relevance of the Bible lies in the New Testament, in its account of the Incarnation and all the momentous sequel.

Our world as it has come to pass through the Christian centuries, began when, as it is so wonderfully put in the Wisdom of Solomon:

While all things were in quiet silence, and night was in the midst of her swift course, thine Almighty Word leaped down from Heaven out of thy Royal Throne.

Western man—ourselves—thus came into existence, and if ever that Almighty Word really does become irrelevant, then, so are we!

We and the Incarnation stand or fall together; to abandon or repudiate its circumstances and consequences as set forth in the New Testament, is tantamount to tearing up the title deeds of a property, and inviting in the squatters and the demolition men.

As it happens, we are living in one of those periods when the only certainty is uncertainty, and the only sure prospect the absence of any sure prospect.

It is quite possible, if not probable, that many of my present listeners will live to see the final disintegration of our Western civilization; and as part of that process our religious institutions and their affiliates are likely to share the fate of secular institutions—our parliaments, our law courts, our universities, so that an Olivier Beguin of the future may well find himself producing and circulating clandestine Bibles, perhaps written out by hand like my Ukrainian friends.

There are many indications that this total dissolution of our present way of life is not something that is going to happen, but that is already happening. It is difficult to resist the conclusion that there is a death-wish at work at the heart of our civilization whereby our bankers promote the inflation which will ruin them, our educationalists seem to create the moral and intellectual chaos which will nullify their professional purposes, our physicians invent new and more terrible diseases to replace those they have abolished, our moralists cut away the roots of all morality, and our theologians dismantle the structure of belief they exist to expound and promote.

Certainly, it is difficult to think of anything professional subversives, anarchists and atheists have attempted which is not being better done by the ostensible guardians of our laws, our constitutional liberties and our religious faith.

Jesus Himself said: "Heaven and earth shall pass away, but My words shall not pass away."

I think of Augustine when, in his fifty-seventh year, the news was

MUGGERIDGE LOOKS AT HIMSELF

"I may, I suppose, regard myself (as), or pass for being, a relatively successful man. People occasionally stare at me in the streets—that's fame. I can fairly easily earn enough to qualify for admission to the higher slopes of the Internal Revenue—that's success. Furnished with money and a little fame, even the elderly, if they care to, may partake of trendy diversions—that's pleasure. It might happen once in a while that something I said or wrote was sufficiently heeded for me to persuade myself that it represented a serious impact on our time—that's fulfillment. Yet I say to you—and I beg you to believe me—multiply these tiny triumphs by a million, add them all together, and they are nothing—less than nothing, a positive impediment—measured against one draught of that living water Christ offers to the spiritually thirsty, irrespective of who or what they are."

—from *Jesus Rediscovered*

brought to him that Rome had fallen. In worldly terms, it was a dire catastrophe; confronted with it, Augustine turned his thoughts away from the earthly city which had meant so much to him, and towards the City of God.

This is a city, he said, which, unlike their earthly ones, men did not build, and which men cannot destroy. What I have been trying, very inadequately, to say is that the Bible is its book.

*Malcolm Muggeridge is a famed British writer and television personality. This article is a condensation of the New Zealand Bible Society's Olivier Beguin Memorial Lecture which Muggeridge delivered to a capacity crowd in Auckland Anglican Cathedral of the Holy Trinity. Reprinted from *Eternity Magazine* and *Challenge Weekly* (N.Z.).

HAVE YOU?

If you have not made life a little richer and its conditions a little more just by your living, you have not touched the world.

David Starr Jordan

BARRY MOORE CANADA'S HOME-GROWN EVANGELIST

Billy Sunday, Billy Graham, Barry Moore—they all have something in common besides an easily remembered and alliterative first name. They were athletic types and baseball was their game. Perhaps athleticism is significant for men like these who must expend so much physical energy in the course of the profession to which they were called—mass evangelism.

There are few tasks that drain a person so, physically, spiritually and mentally, as that of preaching daily or several times a day to mass audiences. Spiritual and mental discipline come in the quiet of the study; in meditation and contemplation; in prayer and Bible study. Exercise and the care of the body for such men is essential for their well-being and for the constant strain of their ministries.

Is it significant that God so often lays His hand on those who have exercised the three disciplines: soul, mind and body? It would seem so, since the body is really the temple of God, the temple of the Holy Spirit.

The life of Billy Sunday is well known. Despite his detractors, he was God's man for those days that include the second great evangelical awakening. His works continue to follow him.

Billy Graham's story continues to be written. Few men of history have made such an impact for God. It was this writer's privilege to be closely associated with him for his first Toronto evangelistic campaign. During those days, it was possible to see him under every conceivable situation and circumstance. Humble, dedicated, bold—a man of the Word and a man of prayer, this is Billy Graham. The writer has a valued Bible, given by the evangelist and inscribed to him in terms of love and friendship: "Loyal friend, Christian gentleman" and several other indications of mutual respect.

Dr. Graham returns to Toronto in June, 1978 for a much briefer campaign to be held in Maple Leaf Gardens and the C.N.E.

Both Sunday and Graham have been gifts of the U.S. Church to Canada and the world. In the meantime, God has prepared and used another, home-grown, Canadian evangelist, Barry Moore.

He too is accounted a dear and close personal friend—a friendship



that spans more than a quarter of a century.

Barry played baseball and taught school (in London, Ont.) until he was slowly drawn into the then burgeoning work of Youth for Christ. As a singer and young preacher, Moore appealed to youth and adults. Travels to Europe gave him a love for missionary, global ministry. Indeed, he was on the verge of a full-time missionary career in Europe (France) when God stopped him in his tracks and redirected his steps.

He took a graduate course in Missions at Columbia Bible College, and returned to London, seeking God's will and place. He taught at O.B.C. in the mid-fifties, and even now serves O.B.C. as a member of the Corporation.

Barry's gift for evangelism is not a sometime thing. He is instant in season and out of season. At first he specialized in small Canadian towns (where the "big names" never went) and the rural areas that are off the beaten track.

Even Canada, huge and needy though it be, could not contain him, and "Crusade Evangelism, Inc." became "Crusade Evangelism International." There are few countries of the world where Barry has not gone. Still athletically trim, though greying of hair, pungent and powerful in his preaching, he goes where God sends him, invariably returning to his beloved

Canada for much of any given year, to continue to evangelize where most evangelists have not gone or will not go.

Fame has not spoiled Barry Moore. He knows and affirms that all he does is of God. Let God remove His hand from His servant, and he becomes a man with mouth and feet of clay.

As for now, He is open to all that God has for him. And we at O.B.C. who share in his ministry through interest and prayer, say "God bless and continue to use Barry Moore."

Anyone interested in contacting Barry Moore may do so at:

Crusade Evangelism International
Box 2
London, Ontario N6A 4V3

THE STUDY OF GOD

"But while the subject humbles the mind, it also expands it. He who often thinks of God, will have a larger mind than the man who simply plods around this narrow globe. . . . The most excellent study for expanding the soul, is the science of Christ and Him crucified, and the knowledge of the God-head in the glorious Trinity. Nothing will so enlarge the intellect, nothing so magnify the whole soul of man. . . ."

—C. H. Spurgeon

"Meditation is the activity of calling to mind, thinking over, dwelling on, and applying to oneself, the various things that one knows about the works and ways and purposes and promises of God. It is an activity of holy thought, consciously performed in the presence of God, under the eye of God, by the help of God, as a means of communion with God. Its purpose is to clear one's mental and spiritual vision of God, and to let His truth make its full and proper impact in one's mind and heart.

"Its effect is ever to humble us, as we contemplate God's greatness and glory, and our own littleness and sinfulness, and to encourage and reassure us—"comfort" us, in the old, strong, Bible sense of the word—as we contemplate the unsearchable riches of divine mercy displayed in the Lord Jesus Christ."

J. I. Packer in Moody Monthly



Miracle meetings! Miracle services! God at work! Hundreds healed!

Am I right in thinking that faith healers are surfacing in record numbers? The church advertisement pages of The Toronto Star and the high-pressure healing emphasis on several television programs certainly leave that impression.

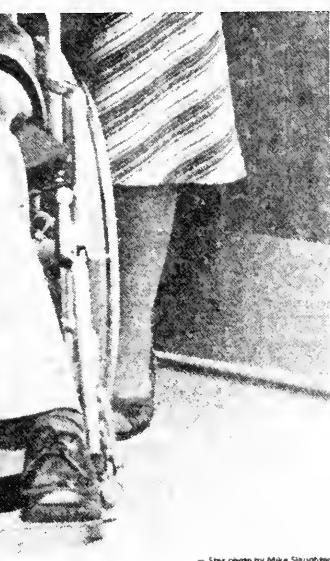
Clearly, some of the claims are misleading, and others are exaggerated. Often they create disgust and contempt in the minds of thoughtful people who might otherwise be open to consider the Christian message.

More subtly, the excesses disgust thoughtful Christians, too, and blind them to the possibility of genuine spiritual healing.

Since I have been confined to a wheelchair 13 years as the result of tu-

Wheelchair minister says mania for miracles distorts the gospel

Leslie K. Tarr*



bercular meningitis, I admit to having a certain viewpoint on this subject. Some might feel that my physical condition makes me rationalize on the subject of healing in order to justify my apparent failure to experience a physical miracle.

Strange as it may seem, I feel that the possibility of divine healing exists today. Only a fundamentalism gone to seed would maintain that miracles ceased in the first century of this Christian era. God is no absentee landlord in His own universe.

Simplistic View

If that is true, then, should we not expect physical miracles in droves? Those that feel that we should see healings on every hand paint a picture of the New Testament as an uninterrupted record of healings. But, that's simply not true.

To the contrary, physical healing and miracles were not the emphasis among the early Christians.

Since I am in a wheelchair, I get

REV. LESLIE K. TARR and his wife, Catherine, leave Forward Baptist Church on Gerrard St. E. Tarr, who has been in a wheelchair for 13 years as a result

of tubercular meningitis, objects to faith healers who imply that if a person is not cured it's his own fault for not having enough true Christian faith.

notes and tracts from well-meaning Christians who tell me if I were a "Spirit-filled Christian," I would experience a deliverance from my severe limitations.

Surely that simplistic view comes from a jaundiced reading of the New Testament.

John the Baptist is described as "filled with the Holy Spirit" (Luke 1:15), but the gospels tell us that he died in his mid-thirties, brutally executed by a cowardly tyrant. No miracle!

The First Christian martyr, Stephen, died at the hands of a blood-thirsty mob. Described as "full of the Holy Spirit" (Acts 6:3), he was not spared by some miracle.

Indeed the ironic touch is that the ascended Christ is described as a bystander—neither rescuing Stephen nor zapping his executioners!

The apostle Paul is said to have suffered from a "thorn in the flesh" and relates in some detail (II Cor. 12) how he prayed earnestly for deliverance.

God's answer was that the thorn, whatever it was, would not be removed, but that divine grace would enable Paul to endure the affliction. That testimony would hardly qualify for mention on a TV program.

Clear Implication

Having pointed out those notable examples of "Spirit-filled Christians" who did not experience physical deliverance from affliction, I must repeat that the New Testament presents examples of those who were healed.

The problem then, is with the "healers" who, wittingly or unwittingly, leave the impression that every true Christian who is afflicted should expect—even demand—a physical healing. If it does not come, the implication is clear that the fault lies with the sufferer.

A fine Christian businessman in southern Manitoba had cancer. Well-meaning friends persuaded him to go some distance to a highly-touted faith healer.

Despite his serious condition, he made the journey and went through the "healing line." Nothing happened, but he went home with high hopes. As his health declined, he was understandably mystified.

He wrote to the healer and received a letter from an assistant. The letter assured the suffering Christian that the healer had made no claims that he

could heal everyone. To a degree, the healing was dependent on the afflicted person's faith.

Several Questions

What is the implication in that contention? Is it not that if a Christian fails to be healed, he is in some way deficient in his relationship with God?

Would those who hold their widely-heralded healing meetings be prepared to state that clearly—if indeed that is what they believe?

I have several questions that I direct to those proponents of "faith healings":

Are we to assume that the many Christians who are not healed, although they have sought it, are deficient in faith?

When a Christian has not been healed, is it right to lead him on in a frenzied, sometimes neurotic, search for healing—thereby robbing him of the present enjoyment of God's presence and power?

Does the emphasis placed on "faith healing" not often have the effect of crushing or embittering those who have not been healed?

If honest proponents of faith healing were to tabulate the number of genuine healings and the number of disillusioned or embittered people who are not healed, they might have sober second thoughts about their emphasis.

Has this vociferous emphasis on faith healing not overshadowed the fact that God's intervention in many cases might be in the form of giving grace and strength to bear the affliction and to demonstrate thereby what God can do in a human life?

Finally, has this mania for miracles not cheapened the gospel? I fairly shudder when a television evangelist reads viewers' letters that relate "cures." I note that most of the ailments cured are rather indefinite—"back trouble", "respiratory problems", or "digestive ailment". I wouldn't be surprised to hear that bunion's have been cured.

Cultic Mania

I am not belittling back trouble or respiratory problems or minimizing their discomfort, but is the temporary or permanent relief of those ailments the primary vindication of the Christian gospel?

My arguments and questions can

be dismissed, I suppose, as "sour grapes". But I am persuaded that I express the misgivings and objections of many other Christians who feel that this cultic mania for miracles distorts the Christian gospel.

From a wheelchair I testify that God has not short-changed me. The miracle He has performed is inside. He gives grace to an addicted activist to live and function with extensive paralysis.

That type of miracle is not sensational, wouldn't collect a crowd, or bring in funds.

Nonetheless, it is the type of miracle that God can work for many who are embittered or perplexed because they have not experienced the flashy healings promised by healers.

Since trust in God is at the heart of the gospel, the Christian is called to exercise that trust with no strings attached.

Physical healing is, I repeat, a possibility, but the Christian's attitude is: Healed or not, I trust!

*Rev. Leslie K. Tarr is professor of communications at Central Baptist Seminary and well-known Canadian journalist.

(Reprinted with permission from The Toronto Star)

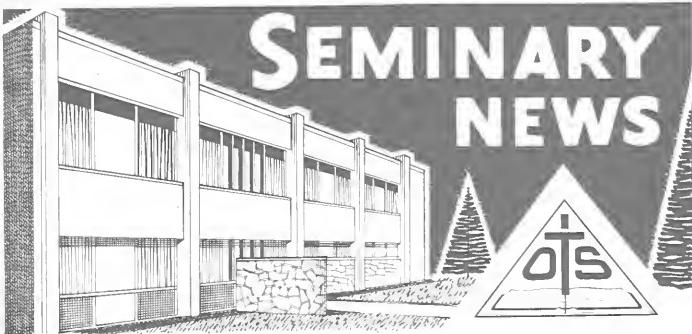
New Christian News Magazine Coming Out in September

The Rev. Les Tarr and Mr. Barrie Doyle are co-founding, (and co-editing) a new Christian magazine primarily for the Canadian market. Since the demise of the well known Evangelical Christian, there has been little or no interdenominational voice for the Canadian Christian Community. The Evangelical Recorder and a few other papers and magazines have tried to fill the gap. Now Tarr and Doyle will venture on the risky seas of independent magazine publishing. They deserve the support and help of the Christian community.

In September look for the first issue of

FAITH TODAY

Then subscribe to it. Perhaps through this medium, we will be able to let Canada hear His voice, and let it echo around the world. We recommend the new magazine very highly.



CHRISTIAN PSYCHOTHERAPY

David G. Benner, Ph.D.*

* Dr. Benner is Director of Counselling Services and a Professor of Pastoral Counseling at O.T.S. and O.B.C. He also maintains a part-time private practice of psychotherapy.

1. The terms *psychotherapy* and *counselling* are used interchangeably in this article as the comments are applicable to both. Christian psychotherapy is not identical, however, with pastoral counselling which, because of the context (usually a church) and the symbols and expectations associated with the clergy, is somewhat different.

The recent proliferation of systems of counselling and psychotherapy qualifying themselves with the adjective "Christian" is a phenomenon that is being viewed with mixed feelings by the Christian community. Some feel that any attempt at a marriage between psychotherapy and Christianity is entirely inappropriate. Others feel encouraged by such integrative efforts.

The present article is not a defense of such an integration as the need and value of this is assumed. Nor is it an argument for any one system of counselling or psychotherapy as being the Christian system. Rather, it is a consideration of what it means to speak of "Christian psychotherapy".¹ How is it different from any other psychotherapy? And, in what ways is it the same? What are the essential components of any therapy that would properly be called Christian therapy? To answer these questions, five parameters of Christian psychotherapy will be examined: theory, goals, techniques, the role of Scriptures, and the role of the Holy Spirit.

THEORETICAL CONSIDERATIONS

The question with regard to theory is whether or not we have, or should expect to find, a unique Biblical theory of personality or psychotherapy? My answer is that we are asking the wrong questions of Scriptures when we attempt to find in them such a Christian theory of psychotherapy.



David G. Benner

Addressing the same question, Berkhouwer (1962) suggests that the general judgment of theologians has been that Scriptures do not provide an overall scientific model of man. He continues:

"There have been constant attempts, in this connection, to search through the Biblical conceptual material bearing on man in order to introduce system, and to deduce a clear-cut anthropology and psychology. But these attempts have only made clear that because of the great variety of concepts used in the Bible, it is not possible to synthesize them into a systematic Biblical anthropology in which the structure and composition of man would be made clear..."

"It is obviously not the intention

RECENT PUBLICATIONS ON PASTORAL COUNSELING

Two books in the Creative Pastoral Care and Counseling Series of Fortress Press are worthy of note. *Growth Counseling for Mid-Years Couples* by Howard J. Clinebell, Jr. is an excellent and very practical resource for both couples in the age range of 40-65 and those involved in a counseling ministry with such couples. *Theology and Pastoral Care* by John B. Cobb, Jr., presents aspects of contemporary theology which are relevant to pastoral care. His considerations are interesting but are seriously weakened in their usefulness to the evangelical by his doctrine of God which trades off transcendence for immanence.

Reviewed by D. G. Benner

(Dr. Benner is presently teaching a course in the Monday program of the Seminary which is part of the Continuing Education program for full-time workers. He holds the Ph.D. degree from York University and is a Registered Psychologist in the Province of Ontario.)

of the divine revelation to give us exact information about man in himself and thus to anticipate what later scientific research on man offers. The Scriptural anthropological concepts which vary so extremely never occur in a context which is concerned with the composition of man as such, in himself. God's revelation directs our glance towards man in his totality, in his relation to God" (p. 199).

Expecting Scriptures to provide a comprehensive theory of personality or psychotherapy leads to distortions of what they do teach about man. For example, the frequent Scriptural references to "parts" of man (i.e., heart, soul, spirit, mind, etc.) are often taken as components of personality, and theories of personality are built around these components. It is most important, however, in this regard to realize that the intention of the Biblical authors was never to analyse man, but rather to characterize him. The "parts" were not meant to be interpreted analytically. They must be understood as characteristics and not

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as component parts.

The Biblical view of man presents his diversity but always in the context of a unified whole. This means that no problem is strictly psychological or purely spiritual. The Christian psychotherapist does not, therefore, have the option of ignoring spiritual issues because they are perceived to be outside the psychological sphere. No such division is Biblically defensible. Commitment to man as unity means that his relationship to God, the fact of sin, moral guilt, forgiveness and other spiritual aspects of human functioning are all a part of what the Christian psychotherapist considers important and therefore part of what must be considered. They may or may not be explicitly discussed. However, the Christian's understanding of man cannot let him ignore these important aspects, and if the problem is primarily in one of these areas, then the Christian psychotherapist will address it.

GOALS

How, then, does a Biblical view of man affect the goals of psychotherapy and what goals should give direction to Christian psychotherapy? I would suggest the two major goals of psychotherapy to be the reduction of symptomatology and the promotion of personal growth. This dichotomization focuses on the goal of most concern to the person seeking psychotherapy (the reduction of symptomatology with its attendant pain and distress) and that of more ultimate concern to the psychotherapist (the promotion of personal or psychological growth). The fact is that the majority of persons seeking psychotherapy do so for symptom relief and not the broader issues of psychological growth. More ultimate questions of wholeness remain of considerable importance theoretically, but less often play a significant role in actual practice.

This is of particular relevance in considering the spiritual aspect of man's functioning. No Christian would dispute that wholeness is impossible apart from a right relationship to God. However, I also must deal with the fact already stated, that few people come to psychotherapy seeking wholeness. For those Christians or non-Christians who are prepared to look beyond the reduction of symptomatology to ways of moving towards

greater wholeness, spiritual issues will translate into appropriate goals. I personally, however, am prepared to accept more limited goals and work with persons whose perception of need is more immediate and less ultimate.

Christ's own ministry clearly demonstrates that ultimate concerns do not need to be a part of every helping context. The parable of the Good Samaritan and the frequent healings which occurred apart from an explicit verbal proclamation of the gospel show Christ's concern to meet people at their point of need. His ministry was not always in ultimate dimensions, although He never lost sight of what those ultimate dimensions were.

The ultimate goal of Christian psychotherapy is clearly the wholeness of the person, thus involving his relationship with God, self, and others. I see, however, no reason to differentiate between Christians and non-Christians in goal-setting. The same ultimate goal is appropriate for both, and the other goals will be based on the uniqueness of the person's needs and functioning. In my own practice, goals are worked out collaboratively. Sometimes I am able to broaden the initially suggested goals and encourage the person to deal in more ultimate terms. When this is not the case, however, I will still work within the framework of their goals as long as they are ethically acceptable and within the realm of my competence.

TECHNIQUES

A mistake that has too often been made in thinking about techniques has been to assume their dependence on the presuppositional or theoretical base out of which they developed. This faulty assumption has led some to needlessly reject techniques that have been identified with a non-Christian presuppositional base. The fact is that the relationship between most techniques and the theory with which they are primarily identified or first developed is very loose indeed. One has only to note the very diverse theoretical orientations laying claim to the same techniques to see this point. The usefulness of any given technique must be assessed by examining it directly, not by examining only its theoretical base. The critical question is not "where did the technique

SEMINARIANS EVALUATE THEIR YEAR

"The close relationship between faculty and students". "Meeting Christians from other denominations". "Seeing God work in meeting financial needs for my family". "The competence of the faculty". "The opportunity to work out theological problems with fellow students". These were but a few of the responses from present students as they were asked to evaluate their first year at Ontario Theological Seminary during a recent social event held in the Seminary building.

The year has been one of adjustment for most students, since many left secure positions in business and teaching to come to O.T.S. as full-time students. God's grace has proved sufficient for their every need. As this edition of the Recorder is being read, a new group of students will have registered to join last year's class. Pray for each of them as they prepare for the work of the ministry.

originate?" but rather, "is it compatible with the Biblical view of man?"

When this is done, I come to the conclusion that there are very few, if any, techniques that are inherently non-Christian. Some I reject because they are morally inappropriate. Others I do not use because of lack of training or exposure to them, or more commonly, because they do not fit with who I am and how I best function. In most cases though, this has nothing to do with them being Christian or non-Christian.

When I consider seriously what Scriptures say to me about techniques, and particularly when I look closely at the functioning of Christ, I see some ways of responding which go beyond our typical inflexible use of techniques. Carlson (1976), in analyzing Jesus' style of relating, points out the wide range of approaches which He so flexibly was able to use. This leads him to the following conclusion:

If we attempt to model our counseling or relating after Jesus' example, then, like Jesus, we should play a variety of interventionist roles as we relate redemptively to hurting people. I submit that the biblical view of counseling is a multi-varied one. It seems to me that if my analysis of Scripture is correct,

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then it is a mistake to claim one style of relating as distinctively Christian or biblical. It is a mistake in at least two ways: first, because it is based on selective reading and interpretation of Scripture, and second, because it limits the mobility of responses essential for helping (p. 186).

The challenge is to be a "personalistic psychotherapist", or, one who adapts his techniques and functioning to the uniqueness of each person. This is not to suggest that any one person can therapeutically be all things to all people or master all psychotherapeutic approaches. It is, however, a challenge to be as flexible as Christ in being to people what they need and not simply what we are most comfortable with.

THE ROLE OF SCRIPTURES

The most basic role of Scriptures in relation to Christian psychotherapy is that they provide its basic system of authority. This means that all the basic data about the nature of man, the way he should relate to other men, to his Creator and to the creation must be derived from Scripture. It must be the final court of authority unto which we bring all our ideas about and functioning in psychotherapy in order to allow judgment to be passed on them.

But we must be careful of mechanical use of Scriptures in psychotherapy which may do little more than superficially "baptize" the process. I am sometimes asked by Christians if I "use" Scripture in my counselling. The question is, I think, whether or not I quote, refer to, or have a Bible visible in my sessions. This narrow understanding of the use of Scriptures has its place in psychotherapy with some people at certain times. Am I using Scripture any less if I point out that harbouring anger is causing the problems being experienced and that resentment must be given up, than if I quote or read Ephesians 4:26? Whether I point to the sin of harbouring anger by reading the appropriate passages of Scripture, by rational-emotive therapy techniques, or by one of a variety of other methods, I am using Scripture. My view of man and my functioning in therapy are coming under the authority of Scripture, and this is what is demanded of the Christian psychotherapist.

THE ROLE OF THE HOLY SPIRIT

Much has been written on the role of Scriptures in Christian psychotherapy, but very little consideration has been given to the role of the Holy Spirit. And yet it is in the consideration of the role of the Spirit that I think we find what is most unique and most critical in Christian psychotherapy. Let me, therefore, focus on three roles of the Holy Spirit: His work as Convictor, Comforter, and Guide. As Convictor, the Holy Spirit's work is to reprove us of sin and bring us to repentance (John 16:8-9). It is not a certain technique that convicts us of sin, nor simply the reading of Scripture. It is the Holy Spirit and He is able to use a variety of means to do the job. My role is to prayerfully support and anticipate this work of the Spirit and to be prepared to respond to people as they respond to repentance. It also often involves helping them forgive themselves as this is sometimes the most difficult part of the process.

As Comforter (John 14:16) the Holy Spirit's role is to come along side of us, supporting, sustaining, helping, and healing. This is the essence of psychotherapy, and yet we are told that this is one of the roles of the Holy Spirit. To suddenly realize Who the true Counsellor is and to enter a psychotherapy relationship depending on Him to do His work, using us as He is pleased so to do, is a tremendous release. It is this assurance that lets me sleep nights. It is this assurance that keeps me from having to be a "rescuer", from acting as if it is my responsibility to effect changes. Non-Christian therapists also attempt to avoid a "rescuer" role, but they are left with having to turn the responsibility for change over to the patient. I am so glad I can leave that in the hands of the Holy Spirit Who as Comforter undergirds and enables all growth and healing.

Closely related to His role as Comforter is His role as the One Who will guide us into all truth (John 16:13). As the Spirit of truth, the Holy Spirit leads us to Jesus Who is Truth. Truth is not just knowledge but must also be seen experientially. As I am led towards truth, I grow. And this is the role of the Holy Spirit, to guide us in our growth towards wholeness—towards Christlikeness. He does this in many ways. As I pray before a session for His guidance, I prepare myself to be led by Him. I then must open myself and be prepared to act

on His leading. Non-Christian therapists would describe it as trusting their intuition or their experience. I am calling it trusting the leading of the Holy Spirit. I also pray, and encourage Christian patients to pray that the Holy Spirit will reveal what they need to know of themselves to them—and at a pace and time that they can handle. I encourage them to expect insights, memories, and ideas from the Holy Spirit which will be significant in the progress of therapy.

As I indicated earlier, it is here that I feel we come to the essence of what makes Christian psychotherapy truly Christian. As we listen, contemplate, and intervene with a variety of techniques, we do so with prayer that the work of our hands will not be in vain, but will be confirmed by the work of the true Counsellor (Psalm 90:17).

CONCLUSION

Even as it is easier to characterize man than it is to define him, so too it is easier to characterize Christian psychotherapy than to define it. The present discussion does not exhaust the characteristics of Christian psychotherapy, but does suggest a beginning point. The essence would seem to be a Christian therapist who is consciously seeking to bring all his ideas about, and functioning in therapy under the authority of Scripture, and who consciously seeks the guidance of the Holy Spirit. It does not seem that a unique Christian theory of therapy exists or is likely to be developed, nor does it seem that the goals or techniques are inherently different from those in other forms of psychotherapy. This means that two Christian therapists can be practising therapy in quite different ways, and yet both may be said to be practising Christian psychotherapy. I realize that this is not as neat as some may wish, but I see no basis for simplifying the present state of plurality.

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Carlson, D.E. *Jesus' style of relating: the search for a Biblical view of counseling*. Journal of Psychology and Theology, 1976. 4(3), 181-192.

DAVID MAINS TO SPEAK IN CONFERENCE ON "THE CITY"

OBC and OTS will host a special one-day conference on November 17, 1977 which will focus on evangelical strategy in urban centres. David Mains, former pastor of Circle Church, Chicago, and author of the book, *Full Circle*, will be the key speaker. Other Christian workers involved in urban ministries will be utilized and related workshops will be held. The conference is open to the Christian public. The need for Biblical strategy to reach the city, as well as principles of evangelical cooperation, will be the major emphases. David Mains is presently serving as radio pastor of The Chapel of the Air, a radio ministry heard on a number of outlets in North America.

RELATIONAL THEOLOGY. IS LOVE MORE IMPORTANT THAN THEOLOGY?

During the late 1960s while the country was hit with the human potential movement, the religious community was being hit with the relational theology/church renewal movement. Since that time, relational theology has developed many variations and followers of practically every theological stripe, but its basic idea has remained unchanged.

"In relational theology we say emphatically that the quality and scope of relationships and the ability and willingness to relate are marks of orthodoxy rather than doctrine, ethical performance, or spiritual heroism," writes Bruce Larson in the June issue of *Faith At Work*.

"This concept, it seems to me," he goes on "is in direct opposition to the notion that orthodoxy can be measured by one's biblical knowledge or theological certainty, one's lack of vices, or one's good works, with soul-winning perhaps the ultimate good work."

At the same time, "the fact that one's orthodoxy is measured by these relationships does not eliminate the need for sound doctrine, for noble ethics, and for acts of heroism. All these are important. But relational theology suggests that the primary biblical injunction is to relate in love to God, to self, and to others as the ultimate and authenticating mark of life in Christ."

No one denies that relationships are important, but in elevating them above theology, the relational school still leaves one major problem unsolved: without sound propositional theology, what determines what constitutes love and interpersonal relationship?

(Evangelical Newsletter)

REDATING THE NEW TESTAMENT

In a recent publication some extremely conservative conclusions have come from a less than conservative writer. J. A. T. Robinson, who wrote *Honest to God* and more recently *The Human Face of God*, has now produced a book that dates the writing of all New Testament books prior to 70 A.D. This is a sharp departure from dates normally used by non-conservatives and conservatives as well. The author feels that since the destruction of Jerusalem occurred in 70 A.D., it would have received more attention and made more of a dent in the New Testament writings if they were written after that catastrophe.

He thus places the Pastorals within Paul's lifetime although his reconstruction of Paul's imprisonment is not a normal one. The book of Revelation is placed in Nero's reign (in the 60's) rather than Dometian's (in the 90's), since he feels the persecution reflected in the Apocalypse better fits Nero's time than a later date. The Gospel of John, usually placed in the 90's, is given a date in the 50's by Bishop Robinson.

This does not mean that the author has become a committed evangelical, and both conservatives and non-conservatives are bound to disagree with some of his data. The book, *Redating the New Testament* (Westminster Press, Philadelphia, Pa. \$23.75) along with a more popular paperback, *Can We Trust the New Testament* (Eerdmans Pub. Co., Grand Rapids, Mi. \$1.95) will undoubtedly be carefully studied by all New Testament scholars in the years ahead.

SHELF WEALTH

WILLIAM LAW'S SERIOUS CALL

by Matthew Francis

On our way to India from England by troopship during the war, we stayed five weeks in Durban, South Africa. I got to know most of the city's bookshops. In one I saw a book my father had urged me to buy—his own copy had been borrowed and never returned. This book was William Law's *A Serious Call to a Devout and Holy Life*.

Life on the new transport was relaxed, but where on a crowded troopship can you find a quiet spot to read? I found it. I curled up in the curves of the spare anchor 'up for'd.' There I revelled in the company of William Law most of each day.

Original Thinker

William Law was born in Northamptonshire in 1686. He was a contemporary of Daniel Defoe (1661), Jonathan Swift (1667), Joseph Addison (1672), Alexander Pope (1688) and others. Most readers know something about the latter's books—*Robinson Crusoe*, *Gulliver's Travels*, *The Spectator*, *The Essay on Man*. But few can name any of William Law's works, even though his collected writings comprised nine volumes. Among his books were, *The Absolute Unlawfulness of the Stage Demonstrated*, *A Practical Treatise on Christian Perfection*, and, of course, *A Serious Call*. . . . Many well-read people have never read a line of his. This is all the more strange because he was a clear and original thinker as well as a racy writer.

Law was intended for the ministry of the Church of England. He entered Emmanuel College, Cambridge, in 1705, was made a Fellow in 1711, and entered Holy Orders the same year. But in 1716, on conscientious grounds, he refused to take the oath of allegiance to King George I. The refusal cost him his Fellowship at Emmanuel and all hope for preferment in the established church. His action was in keeping with his principles. A glimpse of these is given in the eighteen rules he had laid down for himself when he entered the University. Here are a few: 'To avoid all idleness. To

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avoid all excess in eating and drinking. To call to mind the presence of God whenever I find myself under any temptation to sin, and to have immediate recourse to prayer. To think humbly of myself and to think with great charity of all others. To forbear all evil speaking. To pray privately three times a day besides my morning and evening devotions . . .'

One could well expect a person with such rules for living to become a prig. Law was not. He had a deep concern for the physical well-being of others, as well as for their spiritual. Although in many ways a mystic, he was sufficiently down to earth to see to those in need.

Practical Christianity

For example, Law preached generosity. He urged consideration for others. He had said that if he ever became rich he would do something tangible for the needy. Unexpectedly, an opportunity came his way. He was standing one day outside his publisher's shop in Paternoster Row, London. A young man, dressed as a 'gentleman's servant' came to him and asked if he were Mr. Law. On being reassured, the young man put a letter into Law's hands. He opened it—to find a bank-note for £1000. No name. No message. Just the bank-note. And by the time Law looked up, the messenger had gone.

The very next morning, William Law took the first coach to his birthplace, King's Cliffe, to make arrangements for the building and endowment of a residential school for fourteen girls from poor homes. Later in life, he lived frugally so that the profits from his writings could be used for the poor. In this he was joined by two others, and between them they built schools for orphaned boys and girls. They built a 'Sunset Home' for the elderly. And for one hour every morning, Law's study window would be open so that those in need could be helped financially. Because of such generous help, Law got into difficulties with his rector!

Such a man deserves a hearing: he deserves it as a controversialist. He argued lucidly against the popular theological theories of his day. Law deserves to be heard as a philanthropist, and as a devout Christian. He reaches his greatest heights when writing on prayer, on true Christian faith and action, and on a real love toward God.

Influenced Wesley and Whitefield

This is virtually the theme of his **Serious Call**. . . The book was first published in 1728. It influenced John and Charles Wesley. George Whitefield confessed, 'By it God worked powerfully upon my soul.' Dr. Samuel Johnson admitted, 'I found Law quite an overmatch for me, and this was the first occasion of my thinking in earnest of religion.'

In **A Serious Call to a Devout and Holy Life**, Law first defines his terms. 'Devotion,' he says in his opening paragraph, 'signifies a life given or devoted to God. . . He, therefore, is the devout man who lives no longer to his own will or the way and spirit of the world, but to the sole will of God; who considers God in everything. . .'

Law was not content with generalities. He underlines. In speaking about prayer he is surgical when he says, 'For any ways of life, any employment of our talents, whether of our selves, our time, or money, that is not strictly according to the will of God . . . (these are) . . . as great absurdities and failings, as prayers that are not according to the will of God. What does Law mean? Just this: for prayer to be prayer, then the whole of one's life must tally with our claim to being a Christian.

William Law does not leave the reader with such a tough line without giving as well the secret behind such Christ-like living. He emphasises God's help to live that life day by day. Nor does Law see any of this as a dour, sober life. 'When you read the Scriptures,' he states, 'you see a religion that is all life, and spirit, and joy, in God . . . all is reality, life and action.'

Some may object that such a tough line will produce bigots. Law foresaw this possible objection. In his final paragraph he answers, 'All worldly attainments, whether of greatness, wisdom or bravery, are empty sounds; and there is nothing wise or great or noble in a human spirit, but rightly to know and heartily worship and adore the great God, that is the support and life of all spirits, whether in heaven or on earth.'

There is both severity and grace in Law.

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Dr. Martin E. Marty, professor of modern church history at the University of Chicago Divinity School, and a liberal protagonist, has written a potent article entitled

"AN OUTSIDER ASSESSES THE EVANGELICAL MOVEMENT."

Among other observations, he wrote:

Worldliness

"Today's evangelicals have new problems with worldliness. On this point I am less sure of myself, because subjective and even esthetic judgments come into play. One can only express fraternal concern when a community once marked by 'the cost of discipleship' offers religion as substance without meaning, and glory without the cross.

"Popular evangelicalism, like other groups in town, advertises itself as the great agent of 'abundant life,' meaning more money, more friends, more popularity, bigger churches, instant gratification, more glamour. Its heroes are rock stars, celebrities, jocks, pols, biggies, but almost never people with unmastered problems or dragging crosses. From what world and to what world is today's 'born again' youth called? Name one thing he or she gives up. Pornography, maybe; liquor, maybe. But who is tempted to them, when all the other goodies are available?

"Yes, the gospel does offer shalom, well-being, wholeness, health. We all rightfully cherish and seek these. But today's success-evangelicalism is for-

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getting the dark underside of life that its ancestors addressed so well. The day cometh when that other side has to be addressed again. Evangelicalism has been swinging with the Zeitgeist, and the Zeitgeist is fickle.

"A Weak Worldview"

"Today's evangelicalism, when it is nothing but evangelistic, is unbiblical about the rest of life. Where is Cyrus in its scheme? Where is Cornelius? How does God work in the world beyond conversion? One hears little. Instead there is a kind of swaggering, self-obsessed 'How'm I doin' God?' kind of reductionism."

"Note that nothing about evangelicism's historic problems with the social or public sphere was included in this analysis. The reason is simple: I am impressed by the way responsible evangelicals are struggling with this ever-changing issue in a day when the 'mainline' certainly has nothing more and often has much less to offer. I am not optimistic, but I am hopeful that out of the ferment in evangelicalism there will come fresh ways to address the corporate life."

"Christianity better reckoned with it until modernity came along to chop life up and all Christians (primarily evangelicals) for decades bought the idea that our message dealt with only a little part of life. No one knows what the new formula will be, but we expect something to come forth and look forward to a risk-taking faith among people who experience the power of the Word of God and the impulse of Christ and His spirit."

We can criticize Dr. Marty, but what he says needs investigation.

If you want to read the rest of the article, write Evangelical Newsletter, 1716 Spruce Street, Philadelphia, Pa. 19103, and ask for Newsletter Vol. IV, No. 11, June 3, 1977.



Rev. E. L. Simmonds lectures on the Book of Joshua

SECOND CREDIT SUMMER SCHOOL A GREAT SUCCESS

Under the direction of O.B.C./O.T.S., the second full Summer School (Bible College & Seminary Divisions) proved very successful.

Some students were able to make up needed and helpful credits. Pastors and Christian workers updated their skills and accumulated credits toward another degree. A total of 110 registrations for the 6 courses offered was better than anticipated.

Using our own faculty, plus Dr. Gilbert Peterson of Trinity Evangelical Divinity School and Rev. William McRae, pastor of North Park Community Chapel in London, Ont., the Summer School offered a variety of Bible Studies (1 Corinthians), Greek, Theology of Paul, Church Management, Prophecy and Church History.

Those who shared these 4 weeks of study testified to the value and help received. It will doubtless continue to grow in numbers and value in the coming years.

The Seminary hopes to expand its

summer offerings in 1978 by adding two weeks of courses in July to enable those in professional careers—teaching, medicine, business, etc. to become better grounded in Biblical truth and to better relate their faith to their professions. With a new air-conditioned classroom building and spacious dormitory facilities, the OBC/OTS campus provides an attractive setting for summer studies.



Summer School Students share insights.



Rev. Brian Roe, the Greek prof.



Summer School Class



Rev. G. Taylor, teaching a course in Interpersonal Skills in Ministry and Witness



Dr. Gilbert Peterson of Trinity Evangelical Divinity School, guest lecturer.



Dr. D. Leggett lectured on prophecy.

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M. Di Gangi, B.A., M.Div, D.D.

CAMP ADMINISTRATION 457 (ES)
J. Wilkinson, B.A., M.A.

Thursday Nights

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TESTAMENT 112 (ES)
R. R. Matheson, B.Th., Th.M., Th.D.

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Fees: \$15 per course.

Registration: 6:00-7:30 p.m. on first night of each course.

Duration of Course: 2 hours per week for six weeks—7:30-9:30 p.m.

Fall Term Course Offerings

Tuesday Nights

Sept. 13-Oct. 18
STUDIES IN ESTHER
E. L. Simmonds

Oct. 25-Nov. 29
STUDIES IN EPHESIANS
J. Vold

Thursday Nights

Sept. 15-Oct. 20
A LAYMAN'S GUIDE TO SERMON
PREPARATION
G. W. Dorey

Oct. 27-Dec. 1
UNDERSTANDING AND TEACHING
ADULTS
J. Cunningham

EVENING SCHOOL SPECIAL SATURDAY SEMINAR

LAY LEADERSHIP IN THE LOCAL CHURCH
G. Stephens, B.A., B.D.

Saturdays: Oct. 15, 22, 29, Nov. 5
9:00 a.m.-12:00 noon

ONTARIO BIBLE COLLEGE OFFERS NEW OPPORTUNITY TO FRIENDS IN THE BARRIE AREA

In cooperation with Georgian College of Barrie, Ontario Bible College will be offering two evening courses in the 1977-78 session in the Barrie area.

UNDERSTANDING THE OLD TESTAMENT—D. Leggett, Ph.D.
Thursdays, September 29-November 3

KNOW WHY YOU BELIEVE—J. Franklin, M.A.
Dates and times to be announced.

All sessions to be held at the Georgian College Campus in Barrie.

For further information contact today:

Georgian College
401 Duckworth
Barrie, Ont. L4M 3X9

OR

Ontario Bible College
25 Ballyconnor Court
Willowdale, Ont. M2M 4B3

Phone: 1-416-226-6380

Phone: 728-1951

EVENING SCHOOL

STUDENT PROFILE

Who attends Evening School at Ontario Bible College? Well over the years hundreds of people from almost as many life situations, have come and studied and gone out to serve the Lord. In the past year some 260 students came to one of our two campuses to learn more about God's Word and prepare themselves for better service for Him. We'd like to introduce you to a few of them.

Neill and Maureen Bullock from Don Mills, Ontario are active Christians at West Ellesmere United Church. Their pastor notes that they are keenly interested in the discipling of new Christians. Part of their heavy schedule includes spending three hours a week taking a credit course at O.B.C. together. In less than two years they have almost completed one semester of regular course work.

Harold Jackman is the tenants' manager at Regent Park Housing Development in Toronto, as well as a pastor in the British Methodist Episcopal Conference of Canada in Brantford. Recently his denomination encouraged him to take some formal training. In January, 1977, he began a course of study in the Evening School.

Alex Parachin is a communications technician and an active member of the Free Methodist Church. Several years ago he felt God's call to the ministry. With family responsibilities (a wife and two children) daytime training was a problem. He applied to O.B.C. and was accepted as a regular student in the Bachelor of Religious Education degree program. He is now taking courses toward his degree in the Evening School.

Elmer Winterbottom is an architect and an active layman in the United

(Cont'd. on next page)

Church. Feeling the need to upgrade his general Bible knowledge, he enrolled in the six-week course with Rev. E. L. Simmonds several years ago. Each year he takes at least one course to improve his knowledge of God's Word.

Carol Smitherman, a secretary, is a member of Downsview Baptist Church. Although she has been a Christian for many years, only two years ago she too felt the need of more serious Bible study. This she is doing at O.B.C. Evening School.

These are only a few of the pieces (human type!) that make up the whole mosaic that is Ontario Bible College Evening School. In the years ahead we look forward to seeing many of you find your place in the pattern. And find the place that O.B.C. Evening School has in God's pattern for your life. Consider Evening School as a part of your plans for this fall.

LAWS SHOULD DISCOURAGE HOMOSEXUALITY, ENCOURAGE MORE HUMAN LIFESTYLES

When Anita Bryant began to challenge a pro-gay ordinance in Miami, she touched off a loaded issue bound to develop in other parts of the country. According to columnist George Will in *Newsweek* (May 30), the ordinance and others like it are

part of the moral disarmament of society.

"Once they establish society's official indifference to homosexuality, society will be hard put to find grounds for denying homosexuals the right to marry. Next will come the right of homosexuals to adopt children, to have homosexuals 'fairly represented' as an 'alternative lifestyle' in every child's sex-education classes, and in literature in public libraries."

He warns that because homosexuality is an injury to health functioning and a distortion of personality, the grounds for believing that it is a socially acquired inclination are reasons for prudence.

In opposing the ordinance, Will believes that a function of law is to direct people toward more human ways of living, to shore up what the community considers essential values. "That there are no essential values, or none that is any of the law's business, is as absurd as the idea of a polity with no notion of 'the public good.' True, a liberal society concerns itself with a minimum of essentials, but surely healthy sexuality is one; the family, and hence much else, depends on it."

He concludes: "A society swept away by the trendy thought that 'liberation' from 'mere' conventions is an inherent good, soon finds that its values have been reduced to desiccated concepts like 'change' and 'free choice of life-styles.'" And in such society "many people want a few rocks to cling to in the rip tide that washes

away old moral moorings."

(Evangelical Newsletter)

The above news item is one of the sanest we have seen on a very thorny issue. The surprise is that few Christian voices have expressed a cogent and Biblical view of a life-style condemned in both Old and New Testaments. But it is the sin and not the sinner that is judged. As someone has clearly said in regard to the issue, we must differentiate between "THE CONDITION OF HOMOSEXUALITY" and "THE PRACTICE OF HOMOSEXUALITY." The condition must be understood and treated. The practice must be condemned and, where possible, eradicated or forbidden.

Sexuality is a normal human condition. God built it into the physical frame, and common with all His creation, declared it good. But the perversion of it, either heterosexuality, bisexuality or homosexuality or any other deviation or abuse of it, is against God's commands. Let the church declare for and stand on Biblical sexuality, and a lot of the nonsense and shallow concepts written or portrayed today would be given a mortal blow.

I NEEDED THE QUIET

I needed the quiet so He drew me aside,
Into the shadows where we could confide,
Away from the bustle where all the day long
I hurried and worried when active and strong.

I needed the quiet, tho at first I rebelled,
But gently, so gently, my cross He upheld
And whispered so sweetly of spiritual things,
Tho weakened in body, my spirit took wings
To heights never dreamed of when active and gay.
He loved me so greatly He drew me away.

I needed the quiet. No prison my bed,
But a beautiful valley of blessings instead—
A place to grow richer, in Jesus to hide.
I needed the quiet so He drew me aside.

by Alice Hansche Mortenson

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* Sponsored by World Vision of Canada

THE MISSING INGREDIENT IN PRAYER

Prayer is not, as someone has written, simply "Asking and Receiving." But most prayers and nearly all prayer meetings are usually just that. Asking God to give or do something that is urgently needed or selfishly desired. There is an irreverent rush into the presence of God "the high and holy One Who inhabits eternity," the presentation of the prayer "shopping list," and a rapid withdrawal from the Holy Presence.

This is prayer?

Prayer has many parts, and petition and request are not necessarily the most important ones. Prayer is basically two way communication, the believer talking to his God, and God speaking to His child. Prayer is reaching out to lay hold of God anew, and He in turn placing a loving and gracious hand on the seeker. Prayer is the upward-breathed expression and longing of the heart to share some moments with God.

Read the prayers of the Bible, when man "began to call upon the name of the Lord." And that divine record shows that every one who faithfully served God, invariably did so through the medium of, or dependency on, prayer. Sometimes there was the full expression of prayer, with all the awesome sense of the wonder, glory, power and holiness of God. Sometimes it was in the silence of wonder and meditation.

But always it was with the realization of the glory and the majesty of God Himself.

Read Solomon's prayer at the dedication of the temple. Or Isaiah's brokenhearted response to the vision of the holiness of God. Or read the Psalms quietly and meditatively for a glimpse of the true ingredients of prayer.

Get on your knees and read slowly and carefully John 17 for an example of our Lord's prayer.

God is not "the man up there." He is not a heavenly Santa Claus, a benign philanthropist who has a bag of "goodies" to be showered on anyone who asks.

He is God! He must be approached in reverence and worshipful awe. The words of adoration and praise must come easily from the heart to the lips. Confession and contrition should follow. And then we can make our peti-

tions known unto God.

Prayer is the least taught of all the graces. It is the most undisciplined of all our acts of worship. And yet prayer is the greatest, the most important function of the developing, growing believer's life. We study and train to speak, to sing, to play instruments, to organize church life, to conduct funerals and weddings and all the functions of the Christian community. Yet there are no lessons on prayer. No helps in coming before the throne of Grace to find grace to help in our time of need.

It is important that prayer be constant, daily. The famous pianist Paderewski once explained that he practised faithfully every day. "If I miss one day's practice," said he, "I notice it. If I miss two days, the critics notice it. If I miss three days, the audience notices it." So when we miss daily devotions, our spiritual skills become dull, our perception is dim and our power is lessened.

Prayer is not academic. It does not need flowing language or elaborate textbooks. But it does require a true realization of all that is involved in praying to God. It must mean a growing sense of His glory, His majesty, His power, His will.

Then we will indeed be praying.

Mrs. J. Goforth has written:

"The greatest hardship of the mis-

sionary's life, is not the strange food he eats, nor the house he lives in, nor the trying climate, nor the lack of modern conveniences. Not even the homesickness and the loneliness of separation from congenial friends and loved ones. The greatest hardship in the missionary's life, and the thing which drives many defeated from the field, is the combat against the powers of darkness. If the missionary is left without sufficient aid in prayer, he suffers. Some brave lives have even gone down into terrible defeat and outbroken sin because the powers arrayed against him have been overpowering and overwhelming."

If you hunger for a deeper prayer life, the best thing to do is to PRAY. If you would like some helps in prayer, some of these books might open windows for you. There are many others.

With Christ in the School of Prayer,

Andrew Murray

Quiet Talks on Prayer, S. D. Gordon

The Power of Prayer, R. A. Torrey

Essays on Prayer, A. W. Tozer

others

Answers to Prayer (from G. Muller's Narratives), compiled by A.E.C. Brooks

All the Prayers of the Bible, H. Lockyer

The Secret of Communion with God, Matthew Henry

The Practice of the Presence of God, Brother Lawrence

OCB/OTS LADIES' AUXILIARY NEEDS MORE MEMBERS

The Synonym Finder lists as additional words for auxiliary: Giver of aid, helper, assistant, cooperator, copartner, co-worker, ally, and many others.

In order to fulfill this wide ministry for OBC/OTS, our Ladies' Auxiliary would like to increase its membership. We invite:

- * Alumni Ladies
- * Friends of the College
- * Mothers of Students or Grads

to join us in this ministry.

Meetings are held five or six times a year in London and in Toronto, to keep members informed of special events and items for prayer in the life of the College and Seminary, the faculty, staff and students.

If you fit into one of the above categories, we need you. Help us help our College and Seminary. Please contact Mrs. Marj. Cassidy in London or Miss Ione Essery at O.B.C. if you want to be a helper.

Mrs. Marjorie Cassidy
474 Cypress Avenue
London, Ont.
N6H 3R3

Phone: 471-6173

Miss Ione Essery
Ontario Bible College
25 Ballyconnor Court
Willowdale, Ont. M2M 4B3

Phone: 226-6380

FACULTY HONOURS

With all their teaching and student involvement at O.B.C., our faculty still find time to upgrade their own education, and thus increase their effectiveness in this ministry.

During the past summer, two of our faculty men have completed work on doctoral programmes and received their degrees.

MICHAEL D. JORDAN received the degree Doctor of Musical Arts from the University of Michigan (Ann Arbor) on August 21, 1977, with special area of study in Voice.



*Michael Jordan, D.M.A.
Dept. of Music*

BRICE L. MARTIN received the Doctor of Philosophy degree on May 28, 1977 from McMaster University, Department of Religion.

We congratulate these men on a job well done, and wish them God's best as they continue to work among us.



*Brice Martin, Ph.D.
Dept. of Biblical Studies*

NEW FACULTY HELP



MRS. BETH DAVEY, B.A., M.A.

Mrs. Davey has already served part time on the faculty. This year she will be more deeply involved in the English Department.

An accomplished musician (piano and organ), and a trained teacher, she will make a vital contribution to our work. Later she will add Public Speaking and Speech to her work load.



**MR. JOHN BELL,
A.R.C.T., B.S.M., M.Mus.**

John is a graduate of O.B.C. '75, and since then has added to his music skills with a degree Master of Music in Voice Performance from Temple University, Philadelphia. He is now married to an O.B.C. grad, Sharon (McVety, B.S.M. '73).

The Bells have applied to, and been accepted by the Greater Europe Mission for service in Belgium. For this interim year of 1977-78, John will direct the O.B.C. Chorale and share in the music ministry of his alma mater.

We welcome these additions to our faculty.



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PLAYING INTO THE HANDS OF THE OCCULT

That title is the last of many that were discarded. And even now it is appended with apprehension and concern, lest it grieve some brethren, or be misconstrued or misunderstood. But somehow we feel it must be said: Many Christians are playing into the hands of the occult.

Sometimes it is indeed "play"—an ouija board, transcendental meditation, yoga, horoscopes, E.S.P., astrology. And an unhealthy interest in the growing, but not new phenomena of the occult, parapsychology, demonism and witchcraft. Even drugs, music and seances are part of the game!

Courses, studies and practices have entered many educational systems. Television and films major on the occult and the ghoulish. Newspapers literally fill pages with ads to entice the gullible. Practitioners stop you on the street, at the airport or any public gathering, to sell a flower and solicit funds for their unseemly literature.

I have a file of literature from one well known cult that TIME magazine listed as "fundamentalist pornography." It is that. And worse, it uses the Bible and Bible language to confuse and snare the unwary.

The amazing thing is that many Christians are being sucked in (as in a vacuum) because they play at church, play at being Christians, play with off-beat and occult practices.

And they are not all just gullible, immature people. Some fine minds and respected names are presenting material that can only harm, if not delude, the unwary. Books on the occult (supposedly against it or explaining it) are proliferating, feeding the fears, frustrations and uncertainties of many people.

A recent book called "The Bible and the Bermuda Triangle" (by George Johnson & Don Tanner) presents a case that does disservice to scripture taken out of context and often improperly exegeted. After reading it, one is left with the opinion that Satan is not only "the Prince of the Power of the Air" but also in control of much of the universe. His "earthly" headquarters are in the storm ridden Bermuda Triangle.

Unsubstantiated stories of people who have been to heaven (or hell) and



returned, are recited in all seriousness. Von Daniken and Edgar Cayce, and the seekers of sea monsters are all quoted, usually with tacit approval. The fabled Atlantis and Lemuria with accompanying mythical stories are all here.

One closes the book, not with a sense of triumph in the sovereignty of God, but with a sense of futility if faith is not strong, or of fun if you like science fiction.

Another book was more frightening by virtue of the author's name and reputation. Clifford Wilson did a magnificent service as he answered Eric Von Daniken's "The Chariots of the Gods" with his devastating "Crash Go the Chariots".

Now he writes, lucidly and brilliantly, "U.F.O.'s and Their Mission Impossible".

There are many Christians who believe in Unidentified Flying Objects (U.F.O.'s) mostly because of the adjective "unidentified". Curiosity consumes many people.

But Dr. Wilson almost walks arm in arm with Von Daniken. Where he once shot the U.F.O. myth into the dust, he

now collates all available information to present an account of visitors from outer space. Not of "gods" as does Von Daniken, but of "demons" and demonic activity. Including strange beings, people taken into "flying saucers" and other recorded (but still unsubstantiated) data.

It is hard to consider Dr. Wilson's almost wholesale acceptance of the U.F.O. stories that have appeared in news media since the late 19th century.

After reading these two books, talking to many people across Canada and the U.S.A., and lecturing and speaking on the occult in church and school, I am firmly convinced that occultism has become the plaything of many people. The darling subject of many writers. And above all, the great delusion of Satan who must laugh at the gullibility of so many people who will believe almost anything as long as it is spoken or written forcibly enough.

A warning! If you are involved in, interested in, obsessed with reading about, or practising, occultism, QUIT. If you are not, DON'T START.

Occultism is not a game.

JUBILEE

1977 has been a year of pomp and ceremony, of excitement and pageantry for Britain and Commonwealth countries. During the summer months, the world has watched—with mixed feelings—as millions of earthly subjects have shown their love and respect to their earthly sovereign.

Queen Elizabeth II of England is celebrating the 25th year of her reign. Jubilee is the word, and jubilation has been the expression of it.

As a citizen of a Commonwealth country (and one who happens to love the Queen and what she symbolizes as a uniting force for many people), I have watched with great enjoyment the festivities held in her honour. I have been amazed to see thousands of people wait long hours to see only a glimpse of their Queen, and have been thrilled to hear cheers from the throngs who love her and respect her. Surely this is right and good in a day when so little feeling is expressed or respect shown for those whom God has set up as earthly authorities.

And yet as I watched, my mind was drawn to another scene, yet to be, when all nations under heaven shall gather to praise the King of Kings—the One Who is above all others—Jesus Christ our Lord.

With the eyes of my soul I see, as John did long ago, all heaven and earth congregated. I hear the song of the elders:

"Thou art worthy to take the book, and to open the seals thereof: for Thou hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation.
..."

And the angels, ten thousand times ten thousand, join in the chorus:

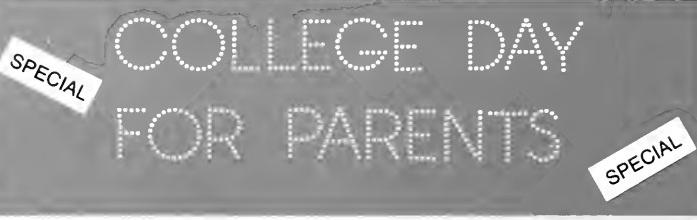
"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

"And every creature in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them" (no mixed feelings here!) I hear saying:

"Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

What a day that will be! Surely the hearts of God's people should even now echo the cry, "Worthy is the Lamb." And should we not also add, "Even so, come quickly, Lord Jesus."

—Marlene Williams



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Parents of prospective students are also invited.

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wonderfully true
because
wonderfully you.

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God's
and ours.

You
a special creation
unique
among the world's billions
unduplicated
from eternity past
to eternity future.

You
a reflection of God's glory
a demonstration of His grace
a vehicle of His Spirit
because a willing recipient
of His full salvation.

We were blessed
to be entrusted with your care
to see
your first smile
your first step
to feel
your soft cheek
your clutching grip
to hear
your cry
your laughter
your song
your prayer
to share
your thoughts
your feelings.

We watched you
grow
experiment discover
study learn
analyze choose
discard keep
thrive on challenge
seek the best
plan capture
excel.

Now you are beyond us
equipped to stand alone
a prime candidate
to stand with another
to hold your own beloved
in God-appointed time.

Now you are beyond us
yet never out of touch
always flesh of our flesh
always at home at our home.

Now you are beyond us
yet not beyond Him
Who is always there
to guide protect
teach correct
strengthen satisfy
fulfill.

What can we do now?
We still can
watch listen
pray rejoice
anticipate
all you shall become
all He shall do in you
and through you.

Love continues
His
and ours.

—Mom and Dad

The above poem was written by Mr. Jim Reese (of the Campbell-Reese Evangelistic Team). He has written several very moving and delightful family articles that we have published, including the heart-stirring story of their retarded daughter, "Retarded and Beautiful." He founded a fine organization that helps "exceptional children" (his phrase) that is worthy of support.

SOCIOLOGIST SAYS EVANGELICALS EMPLOY LONG ABANDONED TEACHING TECHNIQUE

HARRISONBURG, VA (EP)—A sociology professor at an American Baptist institution declared here that the evangelical community is "guilty" of picking up a teaching technique that the rest of the world abandoned long ago.

In a talk at Eastern Mennonite College here, Dr. Tony Campolo of Eastern College, St. Davids, Pa., noted that the small-group discussions have become popular among evangelicals. But he warned that they are an outgrowth of sensitivity training, and can be risky if not handled properly.

According to the sociologist, small-group discussions lead to a "phony kind of honesty" where people, to be socially acceptable, talk about problems that they pretend are bothering them.

"In short," he said, "you don't really want to know all about me. And I don't really want to tell you all about me. So we'll play a game in which I'll tell you some things and pretend that this is the deep inner me that I've never told anybody before."

Dr. Campolo asserted that people often tell things that will build up their image rather than bring it down. "We really start being honest when we risk those things about ourselves which we know will hurt our image," he said.



HAVING A HALLOWE'EN PARTY?

Purple monsters, witches with wands and all, clowns, dunces, vagabonds, masks and nondescript clothing, all to produce some fearful or hilarious anonymity for a party—trick or treat or whatever.

Now that demons and exorcism have become popular (*Exorcist*, *Omen*, *Exorcist II*, etc. are samples) the Christian community should consider the origin of Hallowe'en Festivities.

When the church established "All Saints Day" as a reminder of their example for godly living, a perverse cultural strain kept the previous evening (Hallowed Evening) that pagan Druids filled with demons, witches and cats. The contraction to Hallowe'en followed as the exercise became fun and games.

Perhaps it is not a theological problem, but since contemporary culture seems to be accepting occultism and all its manifestations, we need to reconsider our imitation of the old pagan forms of demons in whatever form they are dressed. We need to remember that "Hallowed" is something special for the Christian.



"Now let's see . . ." Summer School studies.



Books! Books! Books! That's Summer School.



CORONARY CLUB MEMBERSHIP REQUIREMENTS

1. Your job comes first; personal considerations are secondary.
 2. Go to the office evenings, Saturdays, Sundays and holidays.
 3. Take the brief case home on the evenings when you do not go to the office. This provides an opportunity to review completely all the troubles and worries of the day.
 4. Never say NO to a request—always say YES.
 5. Accept all invitations to meetings, banquets, committees, et. cetera.
 6. Do not eat a restful, relaxing meal—always plan a conference for the meal hour.
 7. Fishing and hunting are a waste of time and money—you never bring back enough fish or game to justify the expense.
 8. It is a poor policy to take all the vacation time which is provided for you.
 9. Golf, bowling, pool, billiards, gardening, etc. are a waste of time.
 10. Never delegate responsibility to others—carry the load at all times.
 11. If your work calls for travelling—work all day and drive all night to make your appointment for the next morning.
- * Support the Ontario Heart Foundation, or any other worthwhile heart organization.



MEMORIAL GIFT PLAN

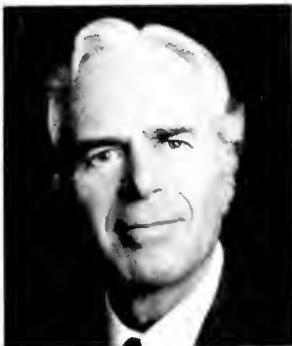
For several years, friends have been sending Memorial Gifts to the College, in memory of loved ones or friends who have gone "to be with the Lord."

These gifts have not only been a "perpetual memorial" that continues on and on, but they have also been an investment in the Lord's work and lives of young people.

Special Memorial Gift Plan cards are available on request. Or just phone or write the Department of Stewardship.

When gifts are received, a beautiful card is sent both to the bereaved and the donor. The gift goes into the work of the Lord as you indicate.

Make your memorial gifts, lasting gifts.



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October 16-19

Sunday 11 a.m. - 7 p.m.

Weeknights 8 p.m.

Guest Speaker

DR. STEPHEN OLFORD

at

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Enquire about the Pastor's Luncheon

WE ARE TOO BASHFUL!

Our British background and Canadian conservatism is always intruding, particularly in public communication. So we are told by Recorder reader/respondent Lindsay Reynolds, who was kind enough to take time out to write the following. We accept the criticism, but also appreciate the bouquets! We are human, after all!

Mr. Reynolds writes: (and this is being published without his permission, although we hope we have that): "I always appreciate receiving the Evangelical Recorder. The blend of many kinds of topics make for both interesting and profitable reading.

"I was, however, disappointed with the article entitled "A Legacy From

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Mr. David Bell, Administrative Assistant to the President
Ontario Bible College
25 Ballyconnor Court
Willowdale, Ont. M2M 4B3 Phone 226-6380

HE WILL ANSWER YOUR QUERY OR PHONE CALL IMMEDIATELY.
DO IT NOW

Lindbergh" which appeared in the June, 1977 issue.

"I would not want to detract from the honour that is due Lindbergh for his unique example of courage and determination. Nevertheless, to say that his feat of crossing the Atlantic in 1927 "dared to attempt to conquer the unknown" and "literally opened the skies for the marvel and convenience of modern air travel" is a travesty of fact.

"Eight years previously, on June 15, 1919, two British aviators, John Alcock and Arthur Whitten-Brown did conquer the heretofore unknown in making the first transatlantic flight, from St. Johns, Newfoundland to the Connemara Peninsula of Ireland. They accomplished this by flying a Vickers Vimy bi-plane, built to fight over the battle fields of Belgium and France, and not specifically designed and built for a trans-Atlantic crossing, with the advantage of nine additional years of aeronautical development.

"It is true that Lindbergh had to make his crossing "without proper navigational aids" but at the least they were good enough for him to make a land fall on the coast of France not very far off track. Alcock and Brown had virtually no navigational equipment, had no idea where they were when they crossed the coast of Ireland, and actually thought they were over southern England.

"The British (and Canadians! ed) have always been slow to shout their achievements and as a consequence have not often received the credit due to them. As Canadians let us be fair. If anyone "opened the skies for the marvel and convenience of modern air travel" it was Alcock and Brown, 58 years ago under conditions of almost unbelievable adversity. In any event, the spiritual application of your article was excellent."

Ed. Note: Now why didn't I learn that at school. I am glad to set the record (and the Recorder) straight. Glad that in both cases, the spiritual application holds. But let us wave the flag for Canada, and perhaps not be quite as bashful in the future!

A PALADIN OF CANADIAN EVANGELISM

When about 45 evangelical scholars and Christian leaders met recently in Chicago, Ill., they issued what has been titled "The Chicago Call."

The premise for the group's discussion was to call the evangelical community to fully recover "their historic roots and continuity with the church throughout history". Their document confesses: "that we have lost the fullness of our Christian heritage, too readily assuming that the scriptures and the Spirit make us independent of the past." It is regrettable that the representatives were entirely U.S. oriented and not representative of the church in North America or even the church universal.

Perhaps it is difficult to engineer such a wide project, although the Lausanne Congress showed it could be done to some degree.

The roots and substance of historic Christianity have been rediscovered, rediscussed and rewritten a great deal during the past decade. And about time, too. The present climate of "me too" in the "born again" movement of the 70's clearly calls for a firm, Biblical, theological declaration. The semantic undergrowth where words and phrases mean different things to different people, must be cleared away.

This article is being written and published in Canada where much apathy and ignorance are very evident, in regard to the history and the verities of the Christian faith. We need someone to issue a clarion call; we need dialogue and mature understanding; we need a "Canadian Call to the Church" to once again declare for the faith, once and for all delivered to the saints. Perhaps a man like Dr. Stewart L. Boehmer, Chancellor of OBC/OTS could be such a paladin for our day. But somehow our fragmented Christian community; our warped and selfish ideas; our (often) unbiblical stance; our lack of unity, love and fellowship; our missing social, spiritual, global concern must all be changed.

How?

God uses men, as history indicates. Let us pray, then work to such an end as will glorify God, extend His kingdom and edify His church. Then Canada and the world will hear His voice.

Any ideas? Write to us soon.

Alumni News

Compiled by: Ione Essery

THESE PEOPLE ARE COMING TO ALUMNI HOMECOMING

SATURDAY, OCTOBER 15, 1977

- | | |
|----------------------|----------------------|
| Melchie Henry '27 | John Bell '75 |
| Frances Longley '37 | Sharon Bell '73 |
| Bernice Smith '47 | Anne Thompson '62 |
| Bob Furtney '67 | Mark Boughan '77 |
| Jim Amy '77 | Doreen Langman '77 |
| Don Collier '73 | Ken Morgan '70 |
| Sharon Dickinson '76 | Marcelle Godfrey '43 |
| Mary Wiens '76 | Charles Jackson '67 |
| Tim Roberts '75 | Gordon Dorey '57 |
| Ione Essery '51 | Don Ralph '72 |
| Wendy Alton '75 | Paul Adams '75 |
| Doug Percy '36 | Ray Miller '74 |
| Lorna Arndt '50 | David Bell '53 |
| Lilian Softley '36 | Helen Hofstetter '49 |
| Eileen Pettit '76 | Betty Franco '49 |
| Diane Taylor '77 | Wilson Flanagan '33 |
| Nancy Black '71 | Doris Warren '31 |

HOW ABOUT YOU?

PUT THAT DATE DOWN IN YOUR DIARY.
WRITE AND TELL US YOU WILL BE HERE TOO!

ALUMNUS INVENTS A NEW GAME

That is more than a game. It is a home course in psychology, a communication game that brings families together; a fun time that can be helpful.

Mr. Ian Percy, B.R.E. '69, who heads up The Canadian Training Resources Group, Inc. felt people might respond better around a game board. After several years of trial and error, he has come up with "LET'S TALK". It's really a conversational game that carries "bonuses," "giving," "taking," and many helpful hints and insights, all while you play.

The game is available at
Modern Games Inc.
The Colonnade
131 Bloor St. West
Toronto, Ont. or
The Canadian Training Resources

Group Inc.
Suite 306, The Fairmont Bldg.
750 West Broadway
Vancouver, B.C. V5Z 1H2

Try it. We know you'll like it!

ALUMNI ASSOCIATION CONSTITUTION

The revised Constitution of February, 1977, has been accepted by the membership of the Alumni Association of Ontario Bible College and now will become the official Constitution.

NOMINATIONS FOR ALUMNI EXECUTIVE FOR THE NEXT TWO YEARS:

Rev. Gordon Dorey—
Past President
Kenneth Morgan—President
Charles Jackson—Vice President
Wendy Alton—Vice President
Ione Essery—Secretary

Members-at-large—
Marcelle Godfrey
Raymond Miller
Robert Davis
Dorman Quinton

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Philadelphia, Pa. 19144

Cheques should be made payable to the D. M. Stearns Missionary Fund, but clearly designated for Ontario Bible College or Ontario Theological Seminary.

**ADDITIONAL NOMINATIONS FOR ALUMNI EXECUTIVE:
Article V, Section 2**

"The President of the Alumni Association shall appoint a Nominating Committee composed of Active Members of the Alumni Association as described in sub-section (a) of Section 1 of Article III. The Nominating Committee shall present one or more nominees for election to each office. Nominations may come from the Alumni at large. Nomination forms will be mailed before the election time. In order for nominees to be eligible they must be Alumni in good standing and willing to stand for office. Nominators must also be Alumni in good standing. Nominations will be seconded by an Alumnus (1) in good standing. All nominations must be in the possession of the Alumni Secretary by September 30, 1977."

Ballots will include resumés of the nominees.

ON THE HOME FRONT

* MRS. MABEL BAKER (MABEL SAWYER '51) graduated from Sir Sandford Fleming College, Social Services Course, Peterborough, Ont. on May 7.

* MR. JOHN BELL, B.S.M. '75 received the M. Mus. degree from Temple University, Philadelphia, Pa. in May.

* REV. ALEX M. DEANS '49, B.R.E. '74, was ordained on June 19 at St. Andrews Humber Heights Presbyterian Church, Toronto.

* MR. RAYMOND JOHNSON, B.Th. '73, commenced his ministry at Bethel Evangelical Baptist Church, Mississauga, Ont. on June 1.

* REV. RAYMOND McCREADY, B.R.E. '70, was ordained at Temple Baptist Church, Sarnia, Ont. on May 17.

* MISS SUSAN MOFFAT, B.R.E. '71, received her B.A. and B.Ed. degrees from York University, Toronto on June 4.

* REV. RAY NICHOLSON '52 commenced his ministry at the Fellowship Baptist Church in Burford, Ont. on May 1.

* DR. SYDNEY PAGE, B.Th. '67, has commenced his ministry as Assistant Professor of New Testament Literature at the North American Baptist College, Edmonton, Alberta.

* MR. GRANVILLE RAPHAEL, B.R.E. '72, received the Ph.D. degree from the California Graduate School of Theology on June 6.

* MR. ANDREW STEER '42 has retired after 35 years of service to the sailors with the Quebec Seamen's Institute.

* REV. JOHN STEVENETT, B.R.E. '73, was ordained at Spring Garden Baptist Church, Willowdale, Ont. on June 23.

* MR. GENE TEMPELMAYER, B.Th. '77, commenced his ministry at Port Elgin Baptist Church, Port Elgin, Ont. on May 8.

* MR. JIM TUGHAN, B.Th. '74, received the B.A. (Hon.) degree with a major in Fine Arts from the University of Waterloo in May.

* MR. PHILIP VASAN, B.Th. '72, received the Ph.D. degree from California Graduate School of Theology on June 6.

* REV. ALEXANDER YOUNG, B.Th. '74, was ordained on May 11 at Olivet Baptist Church, Verdun, Que.

* MR. & MRS. WM. ZYLSTRA, B.R.E. '77 (LAURIE MACDONALD '76) commenced their ministry at Cecil Lake, B.C. with Village Missions on June 5.

ON FURLough

* MR. & MRS. D. BAKER (ANNE BAILY '69) from Tanzania, E. Africa (A.I.M.) in June.

* REV. & MRS. FRANK BYRNE, B.Th. '63 (JANE ARNO '63) from Indonesia (C.B.O.M.B.) in June.

* MISS HEATHER FORSYTH '72-'73 (A.I.M.) from Kenya, Africa in August.

* MR. & MRS. PAUL HOOPER, B.Th. '72 (W.B.T.) from Papua New Guinea in June.

* MISS FLORENCE HOUGH '36 (U.F.M.) from Brazil, S.A. in August.

* MISS MAVIS KITTRIDGE '39-'40 (S.I.M.) from Nigeria, W. Africa in July.

* MISS INES PENNY '49 (S.I.M.) from Nigeria, W. Africa in June.

* MISS JEAN SMITH '57 (W.B.T.) from Papua New Guinea in May.

* MR. & MRS. ROY TIBBIT, B.R.E. '72, from Philippines (W.B.T.) in June.

* MR. & MRS. RAYMOND WATTS, B.Th. '61 (DINI ZUNNEBERG '58) from Kenya, E. Africa in June.

TO THE FIELD

* MR. & MRS. JOHN ADAMS, B.Th. '73 (CAROL, B.R.E. '73) to Quito, Ecuador on July 1, with W.R.M.F.

* MR. & MRS. KEITH ANDERSON (RUTH MORTSON '74-'75) to Peru, S.A. in April (R.B.M.U.)

* MISS GERTRUD BAUMANN '63-'64 to Naini Leprosy Hospital (T.L.M.), India in April.

* MR. ANAND CHAUDHARI, B.Th. '69, to India in May, following a series of speaking engagements in North America.

* MISS LAURA COLLAR '44 to Israel on June 19 (L'Arabian Fellowship).

* REV. & MRS. CARL DeBOER, B.Th. '67 (WILMA HEYINK, B.R.E. '65) to Japan in August (F.B.F.M.B.).

* REV. & MRS. STANLEY DESJARDINE '68 to Tanzania, Africa in August under the Missionary Board of Church of God.

* REV. & MRS. MALCOLM MacKENZIE (RUTH MURPHY '44-'45) to the Durban Bible College, Natal, S. Africa in July (T.E.A.M.).

* MR. & MRS. BOB MORRIS, B.Th. '66 (PAT CHAMBERS '64) to Pakistan (B.M.M.F.) in July.

* MR. & MRS. TERRY REGNAULT '69-'70 (ELAINE '69-'70) to France (T.E.A.M.) in August.

* MR. & MRS. BILL ROGERS '49 (S.I.M.) to Nigeria, W. Africa in June.

* MISS MARGARET PETRIE '46 (C.M.M.L.) to Rwanda, Africa in August.

MARRIAGES

* MISS PERRIE BECKON '71 to MR. OWEN PEVERALL at Trinity Anglican

Church, St. Thomas, Ont. on April 22. MISS ANTHEA ALLEN, B.R.E. '71 was a bridesmaid. MISS WENDY FISHER, B.S.M. '72 was the organist. * MR. TED BLENKHORNE, B.Th. '77 to MISS JANE SHANTZ, B.R.E. '76 at Benton St. Baptist Church, Kitchener, Ont. on July 8. MR. STEPHEN BRAMER, B.Th. '76 was best man. MR. MARK CASSIDY, B.Th. '77 was an usher. MISS CHERYL SAUER '76 was maid of honour and MISS BETTY SMART, B.R.E. '76 was a bridesmaid. MR. DAVID BELL, B.Th. '54 was Master of Ceremonies.

* MISS KATHLEEN COCHRAN '68 to MR. JOHN BRANSTON in Westchester Bible Church, Broadview, Ill. on May 14.

* MISS ELEANOR CONDON '75-'76 to MR. ROBERT MacGREGOR at Parkway Bible Church, Scarborough, Ont. on May 6.

* MISS BETTE LOU EBY, B.S.M. '70 to MR. PATRICK A. TERREL at Missionary Tabernacle, Kitchener, Ont. on April 30. REV. LANCE JOHNSON, B.Th. '69 officiated. MRS. WALLY TEICHROEB (NANCY EBY, B.S.M. '69) was matron of honour and MISS SUSAN DICKSON, B.R.E. '70 was bridesmaid. MRS. JOHN FOREMAN (SHARON MARKHAM, B.S.M. '72) was the soloist.

* MISS MARION LONGLEY '56 to MR. WALLACE REEDHEAD on May 20 in Thunder Bay, Ontario.

* MISS NANCY NEWMAN, B.R.E. '73 to MR. PAUL COUPLAND on May 28 in Willowdale, Ont. MISS JEAN WILLIAMS, B.R.E. '73 was the maid of honour.

* MISS ROBERTA NICHOL, B.R.E. '68 to MR. MURRAY BOWSER at West Toronto Baptist Church, Toronto on May 14.

* MR. LARRY PETRUNAK '77 to MISS JEAN SHERK at Banfield Memorial Church, Willowdale, Ont. on August 20. MR. PAUL SEYMOUR, B.Th. '77 was best man.

* MISS SYLVIA PITTS, B.S.M. '74, to MR. DONALD FRY at Scarborough Gospel Temple, Scarborough, Ont. on June 25. MISS LOIS EAGLESON '72-'73 was a bridesmaid.

* MISS LOIS REDINGER '73-'75 to MR. MICHAEL SHINKAR on June 25 at Calvary Gospel Church, Beamsville, Ont.

* MISS DONNA WHITE '74-'75 to MR. TIM KUBONIWA on June 18 at Calvary Gospel Church, Beamsville, Ont.

BIRTHS

* To MR. & MRS. JACK FLETCHER, B.R.E. '72, a son, Robert Christian, on May 6, in Scarborough, Ont.

* To MR. & MRS. DAVID GOLDSMITH '63-'65 (HELEN MILLER, B.R.E. '67) a son, Peter James, on March 14 in Chatham, Ont.

* To MR. & MRS. BILL HICKLING (MARGARET GORRIE '63) a son, Ross Andrew, on May 18 in Mississauga, Ont.

* To MR. & MRS. BOB HUDSPITH (BARBARA MERCER '64-'65) a daughter, Heidi, on May 16 in Manotick, Ont.

* To MR. & MRS. RAYMOND JOHNSON, B.Th. '73 (LINDA COLE, B.R.E. '72) a son, Craig Andrew, on April 28 in Stouffville, Ont.

* To MR. & MRS. BARRY KLINCK (BEVERLEY BUCHANAN, B.R.E. '72) a son, Jonathan Blair, on June 19 in Thunder Bay, Ont.

* To MR. & MRS. IAN LOGAN '71-'72 (JACKIE PEARSON, B.Th. '71) a daughter, Amy Patricia on May 9 in Toronto.

* To MR. & MRS. TOM OLIVER (RUTH WALDEN, B.R.E. '75) a son, Benjamin Charles, on May 13 in Willowdale, Ont.

* To MR. & MRS. PAUL PERCY '71 (JANIS HEAD '68-'70) a chosen daughter, Serena Lee Anne, in Hamilton, Ont. in June.

* To REV. & MRS. ED POINTNER, B.R.E. '70 (STEPHANIE CARKNER '68-'69) a son, Markus Ewald, on May 7, in Lynn, Mass.

* To MR. & MRS. BRIAN SEELEY, B.R.E. '70 (W.R.M.F.), a chosen son, Michael Lawrence, in Quito, Ecuador on June 14.

* To MR. & MRS. TOM TOWNSEND, B.R.E. '72 (LINDA QUICK '70-'72) a daughter, Heidi Lee, on April 28 in Ridge town, Ont.

DEATHS

* MR. FRANK MacLACHLAN, B.R.E. '66, on June 8 in Toronto.

* MISS MARY NEAL '42 in Sault Ste. Marie, Ont. on June 19.

* MR. GEORGE E. PAGE '23 in Toronto on February 16.

* MISS OCEANA SHUNK '20 in Toronto on May 23.

* REV. DONALD SINCLAIR '32 in Hanover, Ont. on June 5.

* REV. MALCOLM MORDEN '39 in Sault Ste. Marie, Ont. on May 26.

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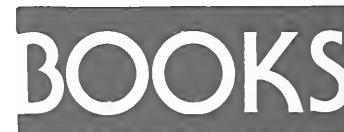
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Above the Battle? The Bible & Its Critics, by Harry R. Boer, Price \$2.95. A lucid and fine discussion of the doctrine of scripture.

EVERYDAY PUBLICATIONS

Looking Glass, by Camp Mini-Yo-We Staff, price \$2.50. A devotional book for teens covering a whole year.

Should I Speak in Tongues, by Franklin D. Taylor, price \$.95. A time honoured question and answer method to seek a conclusion to an oft-asked question. Good.

Speaking In Tongues, by Harold Mackay, price \$.75. A fair and open examination of a difficult subject. The Biblical basis for discussion is very evident.

HERALD PRESS

Insect Parables, by Robert J. Baker, price \$1.95. A teacher of biology draws spiritual lessons from the insect world. Excellent for messages or illustrations.

Because God Loves, by John Paul Wenger, price \$1.25. A brief, clear statement of faith in Christ in 21 easily-read sections. Good for young Christians.

Walking in the Resurrection, by Myron Augsburger, price \$.95. Dr. Augsburger shows how genuine, evangelical faith must confront social issues. His chapter on The Missionary Principle (our mandate to the world) is particularly good.

New Joy in Living, by Paul M. Roth, price \$9.50. A pastor writes on coping with anger, guilt and loneliness. Ten good chapters on new-found joy.

This Very Day, by David F. Barr, price \$7.95. An unusual novel on a few days in the lives of the two thieves crucified with Christ. Worth reading.

INTER-VARSITY PRESS

Declare His Glory, David M. Howard, Editor, price \$3.95. This is the record of messages given at the '76 Urbana Conference. It should help us all share in the ministry to "declare his glory among the nations."

The Fruit of the Spirit, by Hazel Offner, price \$1.95. A Bible study book that lets you write in the answers. The nine fruits of Galatians 5:22-23 are found elsewhere in the Bible.

Hard Questions, Ed. by Frank Colquhoun, price \$2.95. 36 often asked questions answered by an equal number of outstanding Bible teachers. You'll find your answers here.

Christ the Controversialist, by John R. W. Stott, price \$3.95. John Stott takes the conversations of Christ and comments on them as major doctrinal issues.

Basic Christianity, by John R. W. Stott, price \$1.50. Stott seeks to answer the question "Who is Jesus Christ?" He does an exceptional job with his answers.

Men Made New, by John R. W. Stott, price \$1.95. A simple commentary on Romans 5-8. A contemporary message that spells new life.

Balanced Christianity, by John R. W. Stott, price \$1.25. An all too brief discussion of some of the tensions in Christianity. An excellent pamphlet.

Learning to Love Packet, by Richard Pease, price \$2.75. To love ourselves, people and God, are the themes of these three books in a plastic packet. Very good.

Genesis In Space and Time, by Francis Schaeffer, price \$2.25. A brilliant thinker and theologian writes of the beginning of all things: the universe, man and human history.

The Mark of the Christian, by Francis Schaeffer, price \$1.25. What does the world see when it looks at a Christian? Schaeffer suggests the picture isn't pretty—but can be.

Rich Christians in an Age of Hunger, by Ronald J. Sider, price \$4.95. Don't read this before a banquet. You will lose your appetite. And a good thing too. We gorge ourselves while others starve. What does God think of a hungry world? Or do you care?

Christianity and Comparative Religion, by J. N. D. Anderson, price \$1.95. A fine presentation by a world authority on world religions. A careful, well-handled explanation of the distinctives of the Christian faith.

The Puppet Master, by J. Isamu Yamamoto, price \$3.95. At last, a well researched and well written work on the Unification Church and Sun Myung Moon. By a worker for the Spiritual Counterfeits Project of the Berkley Christian Coalition.

The Trinity, by Robert Crossley, price \$1.25. A small, but helpful discussion on one of the most discussed doctrines (by cults and conservatives) today. A clear presentation.

Getting to Know Your Faith, by Paul Steeves, price \$2.95. 30 studies in a handy workbook and study guide of the essentials of Christianity.

HIS Essays on Prayer, by J. A. Tozer, price \$1.95. Fifteen fine essays on prayer by Tozer and many other familiar names.

World Mission, by Ada & Ginny Lum, price \$1.75. 12 good "homework" studies on the Biblical basis of missions.

The Day of the Lion, by J. A. Motyer, price \$3.95. An excellent commentary on the book of Amos, a prophet's message for the affluent era of the 20th century.

Jeremiah and Lamentations, by R. K. Harrison, price \$7.95. The Tyndale Old Testament commentaries continue to produce some great books. Here is one of them, and by a Canadian theologian. This is an excellent one on the "weeping prophet."

Deuteronomy, by J. A. Thompson, price \$7.95. Another of the great Tyndale Old Testament commentaries on a rarely understood (or read!) book of the Bible.

My Love Must Wait, by David Bentley-Taylor, price \$2.50. A new story of the great missionary Henry Martyn. The author shows how Martyn put love (in its various perspectives) into its proper place, submerged in submission to the will of God.

KREGEL PUBLISHERS

Thinking Through the Bible, by John McNicol, price \$10.95. An excellent, one volume, complete Bible commentary by longtime O.B.C. Principal John McNicol.

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Proverbs: The Secret of Beautiful Living, by James T. Draper, Jr. price \$5.95. The 31 chapters of the book of Proverbs are full of true "wisdom". The author picks out 19 topics from Proverbs to show how "the fear of the Lord is the beginning of wisdom."

G. R. WELCH COMPANY LTD.

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Beacon Bible Expositions: I & II Corinthians, by Oscar F. Reed, price \$5.50. A fine presentation of two of Paul's most critical letters to the Corinthian Church.

Get Out There and Reap, by Gwin Ream Tuckett, price \$3.75. If this isn't a record (sometimes hilarious, sometimes sad) of your church, you at least know of one like it. Buy it to laugh and weep.

As Jesus Passed By, by Gipsy Smith, price \$5.95. 12 excellent sermons from one of the great 20th century evangelists.

Love Is a Magic Penny, by Tom E. Emswiler, price \$3.25. A series of brief and bright meditations for the Junior High age group. A "cute" but interesting gift book.

10,000 Illustrations from the Bible, by Charles Little, price \$10.95. A combination concordance, dictionary and illustration book for busy preachers.

M. Slef, by Ralph Mattson, price \$7.95. A sort of "coffee table" book in allegorical style, good graphics and good gospel.

In Christ's Place, by Ronald E. Osborn, price \$5.50. A book on "servanthood" as seen in the Bible through Christ and His disciples. A profoundly moving book.

Call If You Need Me, by Mary Randall, price \$6.95. Another very personal book that deals with a Christian grandmother's love for a rebellious 19 year old grandson. A heart-searching, heart-warming book.

You've Really Got Me, God, by Alan Porter, price \$1.60. Young people will relate to the diary recorded ups and downs of a young person's search for the will of God. You may find this is your diary too.

Outposts of Love, by Maria Anne Hurschmann, price \$3.95. If you have read the Hansi books, you'll want to follow her continuing story of service for God around the world.

I Cannot Go Back, by Jimmy Snow, price \$3.50. The dramatic story of a star of Grand Ole Opry who found Christ and now preaches to the country music folk. Lots of famous names and pictures included.

At the Master's Feet, by Sadhu Sundar Singh, price \$3.95. A needed reprint of the life of a man converted from Hinduism, translated from Urdu and profoundly spiritual.

A Life to Cherish, by Mildred Tengbom, price \$5.95. Prose and blank verse reveal the deep feelings of a new mother. A good gift.

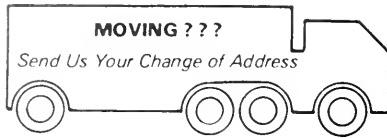
Update, by Fred Hartley, price \$4.25. One of the few truly honest and frank books about dating—according to Bible standards. Excellent for the dating age.

The Bible and the Bermuda Triangle, by George Johnson & Don Tanner, price \$3.50. The graphics on the cover of this book are descriptive of its contents. Bible content is small and many times out of context; Bermuda Triangle looms large and is far too sensational. The book will frighten some readers and discourage others. It may enhance the offbeat search for spiritual phenomena in physical forces. Read carefully.

A Lawyer Examines the Bible, by Irwin H. Lin-ton, price \$4.25. An unusual look at the evidence for inspiration and inerrancy of the Bible. The author contends that this evidence "can be proved theoretically and proves itself empirically." A good book about the Good Book.

Faith for the Times, by Alan Redpath, price \$6.95. Dr. Redpath covers Isaiah chapters 40 to 66. This book closes the 3 volume series on the "evangelical prophet." The Bible student will find fresh and helpful insights into this important prophecy.

Confronting Death, by William H. Griffith, price \$2.50. Thanatology (the study of death) has been increasingly expanded during the past few years. Here the author seeks help from minister, lawyer, physician and funeral director for more help for the bereaved.



STEWARDSHIP

PARTNERSHIP IS MORE EFFECTIVE THAN A SOLO EFFORT!

When the Bible speaks of "one chasing 1000 and two putting 10,000 to flight" it lays down the great spiritual principle of "partnership" (Deut. 32:30). We know this principle, but do we use it?

"If TWO of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven" (Matt. 18:19) talks of the PARTNERSHIP OF PRAYER.

When God created man, He added "It is not good for man to be alone" and established the PARTNERSHIP OF MARRIAGE.

"Can two walk together, except they be agreed?" (Amos 3:3) gives us the basis of PARTNERSHIP OF SERVICE.

Notice how in both Old Testament and New Testament, God brought people into PARTNERSHIP to fulfill His purpose.

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25 Ballyconnor Court
Willowdale, Ont. M2M 4B3

Dear Mr. Frogley:

Yes, I want to be in PARTNERSHIP with you. Please send me:

- Recorder Prayer Folder Stewardship Partners material

NAME _____

ADDRESS _____

PHONE: _____ postal code _____



J. Harry Frogley